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Buddhism

United Mission Study Course

Text Book—"The Light of the World," by Speer.

BY MRS. JOHN P. WHITE, MANHATTAN, KANSAS.

The Founder of Buddhism.

ABOUT the year 500 B. C. at a place called Kapilavastu, one hundred miles northeast of Benares, India, a little brown-eyed baby boy opened his eyes on the great, wide, wounderful world. Perhaps very early in life this strange, questioning child began to ask, "Who am I? Where did I come from? What am I doing here? Where am I going?"

Guatama was the boy's name. His mother, who was spared to him but a short time, doubtless loved him and fancied that he was a superior child, yet she little dreamed that one day he would control the lives and actions of millions of his fellowmen.

It is a strange thing that there is no life of Guatama, the Buddha in the Buddhist scriptures. "Indeed" Rhys Davids says, "the only work so far known to us that can be called a biography in our Western sense of the word, is a quite modern book of unknown date, but almost certainly quite two thousand years later than the Buddha himself." There is a much older sketch of the first part of his life down to his thirty-sixth year in a collection of Buddhist folk-lore written about the fifth century of our era.

Many books were written on his life by hero worshippers centuries after he died. Modern writers find that the only reliable information is what is incidentally said in the sacred writings.

Of his childhood and early youth almost nothing is known from the texts but the fancy of his followers has been equal to the emergency, and wondrous stories have been invented about his birth and of the marvelous precocity of the boy. They say "He was not born as ordinary men are; he had no earthly father, he descended of his own accord into his mother's womb from his throne in heaven; and he gave unmistakable signs immediately after his birth of his high character and of his future greatness. Earth and heaven at his birth united to pay him homage, the very trees bent of their own accord over his mother and the angels and arch-angels were present with their help."

Guatama was of royal lineage and was surrounded in youth with all the luxuries of an Oriental court. Early in life he was married and was the father of one child. Yet he was not happy. The wickedness of his companions, the all-embracing and crushing ritual of the Brahmans, the burden of suffering and sorrow and the sheer weight of existence weighed heavily upon his mind.

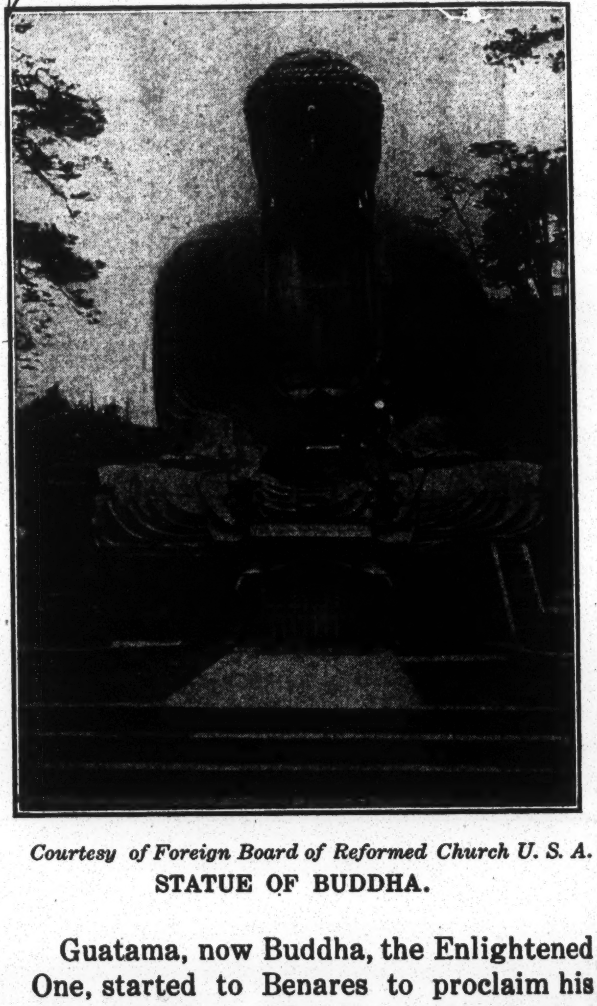
Accordingly he abandoned his wife and babe, who he feared would bind him faster to life and he withdrew into seclusion to study religion and to seek for peace. This great *renunciation* is one of the most striking and impressive acts in the history of mankind.

There are different versions of the account of Guatama's reason for forsaking the world. The Buddhists of Ceylon give this story—Prince Siddartha, as he is called in this case, noticed on different occasions an old man, infirm and bent by the weight of years, a leper and a corpse. Pondering over the fact that all men grow old, sicken and die, he became deeply affected and "thereafter he avoided all amusements and began to ponder over human misery." In great agitation he exclaimed, "Woe unto me, what is the use of kingly splendor, all pomp and all enjoyment, if they cannot guard me from old age, sickness and death. How unhappy is mankind! Is there no way of forever ending suffering and death which are renewed with every birth? This question occupied him henceforth uninterruptedly. The answer therefore came to him at a subsequent drive. There appeared to him an ascetic in yellow garb, as worn by the Buddhist brethren whose venerable features clearly reflected his deep inner peace.

This apparition showed to the prince, troubled with the enigma of existence, the way on which he had to seek its solution. Henceforth the resolution matured within him to leave the world and to step on the path which everyone must travel who strives for perfection."

With five disciples Guatama retired to the forest. He practised austere self mortification, sought to go into trances that he might experience the *illumination* sought for. His fame is said to have spread round "like the sound of a great gong, hung in the canopy of the skies."

His companions failing to see any special manifestation of power forsook him. "There alone brooding deep he came to a haven of peace, pierced through to the truth of life's unreality, dispensed with God, and found in the heart's own power of inward culture and love, the adequate deliverance from the curse of the lusts of the soul and the will to live. He had renounced the world and had now entered into the great *enlightenment.*"



Courtesy of Foreign Board of Reformed Church U. S. A.

STATUE OF BUDDHA.

Guatama, now Buddha, the Enlightened One, started to Benares to proclaim his new teachings. Met by an ascetic who asked why his face shone, he said, "I follow no Teacher; I have overcome all foes and all stains; I am superior to all men and all gods: I am the absolute Buddha; I am going to Benares to set in motion the "Wheel of the Law as a king the triumphant wheel of his kingdom, I am the Conqueror." For forty-five years he labored incessantly for the promulgation of his new faith.

Spread of Buddhism.

Buddhism as we call this religion was a revolt against the Brahminism of that day. It strove to break down caste and to form one great brotherhood. At first Buddhism was antagonized by the Brahman priesthood, but later it was absorbed and Buddha himself was deified and made the ninth incarnation of Krishna.

Two centuries after the death of Buddha the Emperor Asoka came to be the ruler of nearly the whole of India. He exalted Buddhism and made it the State religion. He decreed that its principal teachings should be inscribed on rocks and pillars for the instruction of the people. "Of the fourteen Asokan edicts inscribed, most of them inculcate a high morality and some of them a noble altruism. For instance the first is a prohibition of the slaughter of animals for food or sacrifice. The second is the provision for medical aid for men and animals and for plantations and wells on the roadside. The third is a command to observe every fifth year as a year of mutual confession of sins, of peace making and of humiliation. The ninth is the inculcation of true happiness as found in virtue. In all these inscribed edicts of that most tolerant and cosmopolitan Buddhist emperor, we see nothing of which Buddhism should be ashamed and much of which it may be proud in the way of ethical injunction."

But the greatest work was in establishing a board for foreign missions which sent forth to all surrounding countries enthusiastic preachers who went out in self-chosen poverty, clad in rags with the alms-bowl in their hands, but supported by the whole weight of Asoka's political and diplomatic influence.

These missionaries went out with great self-sacrifice and succeeded in introducing Buddhism into the small countries north of India into Burmah, Ceylon, and China.

To-day Buddhism is almost unknown in the land that gave it birth. In Burmah, Siam, China, Korea and Japan, Buddhism has a large place. Tibet is the most fanatically Buddhist country in the world. Here dwells the grand Lama, the pope of Buddhism.

Sacred Books.

Guatama himself wrote nothing. His oral messages were memorized by his followers and handed down to succeeding generations.

There are several books that may be called the Buddhist scriptures. First, the Tripitaka (three baskets,) which comprises a collection of discourses addressed to the Order of Monks; discourses to the laity and a book which developes the metaphysics of Buddhism. Second, the commentaries on the Tripitaka. Third, the canon of the Northern Buddhists, accepted in Tibet and China.

For three centuries,—some say ten—after Guatama's death, we have no proof of the existence of a written canon.

No inspiration is claimed for these writings which make them differ from our Bible. Sir Monier Williams says: "The characteristic of the Christian's Bible is that it claims to be a supernatural revelation, yet it attaches no mystical talismanic virtue to the mere sound of its words. On the other hand the characteristic of the Buddhist bible is that it utterly repudiates all claim to be a supernatural revelation, yet the very sound of its words is believed to possess a meritorious efficacy capable of elevating anyone who hears it to heavenly abodes in future existences."

Let us now inquire into

The Teachings of Buddhism.

Robert E. Speer has summarized these teachings in "The Light of the World." For the benefit of those who do not have the text book we quote at length. The doctrine which Buddha discovered rested on the Four Noble Truths. First: suffering or sorrow, Birth, growth, decay, death, all cause sorrow. Second: the cause of suffering. The action of the outer world upon us excites delight or desires and these alike are the cause of sorrow. Third; the cessation of sorrow, The annihilation of all thirst and lust of life is the deliverance from sorrow. The way to deliverance is the Noble Eightfold Path of

1. Right belief
2. Right feelings.
3. Right speech.
4. Right actions.
5. Right means of livelihood.
6. Right endeavor.
7. Right memory.
8. Right meditation.

On the Way to the extinction of desire there are four stages 1. Conversion following upon (a) companionship with the good; (b) hearing of the law; (c) enlightened reflection or (d) the practice of virtue. Those in the first stage are free successively from the first three of the Ten Fetters (1) from the delusion of self; (2) from doubt as to the Buddha and his doctrines and (3) from the belief in the efficacy of rites and ceremonies. 2. The stage of those who will return only once to this world. 3. The stage of those who will never return from whom two more Fetters have fallen: (4) sensuality and (5) malevolence. 4. The stage of the Holy Ones in which men become free from the remaining Fetters; (6) love of life on earth (7) desire for life in heaven, (8) pride (9) self righteousness and (10) ignorance. These stages are not crowded into one life. Life after life must be lived through before, treading the Path, the believer can attain the goal.

This leads us to some very puzzling questions. There are the doctrines of Transmigration and Nirvana. These articles of faith were borrowed from Brahmanism. The Brahmans however believed that man possesses a soul that lives on through countless lives and is finally absorbed in the Supreme Being. But Buddha taught *that man has no soul and that there is no god.*

What is there then to be reborn? According to the Buddhist catechism it is "Our-will-to-live and our moral character." Cary, of Japan says, "When a man dies the good or evil deeds that he wrought during life will lead to the production of a new being. If the demerits of the person have exceeded the merits the new being will be of a lower grade than the old; thus a man may be reborn a woman or even an animal or plant. On the other hand a meritorious life leads to birth in some higher class of humanity or as a blessed spirit. All of this is wrought by the law of cause and effect; and sooner or later every evil deed will yield its fruit of calamity; every good deed will bring its happiness; or, reasoning in the other direction every calamity and even every evil deed came from something in the past and so could not be avoided. The succession of birth and death is an evil and salvation from it is to be attained through the enlightenment that enables one to see the illusory nature of all things and so to cease from all desire. Thus the enlightened one at last reaches Nirvana.

Just what Nirvana is no one can tell exactly. The Buddhist catechism says: "It is a state of mind and heart in which all desire, for life or annihilation, all egotistic cravings has become extinct and with it every passion, every grasping desire, every fear, all ill-will and every sorrow. It is a state of perfect inward peace accompanied by the certainty of having attained deliverance — a state words cannot describe and which the imagination of the worldling tries in vain to picture to himself. Only one who has himself experienced it knows what Nirvana is."

This same catechism says that Nirvana literally means "to be extinguished, to be blown out like a flame blown out by the wind or extinguished for want of fuel." This theory carried to its logical conclusion would mean total annihilation.

In the mind of Buddha and his disciples it may have meant simply release from the "whirlpool of rebirths." After all has been said it is doubtful whether any of us can comprehend what Buddha was trying to teach. Possibly he was not sure himself. The future state of which he talks is not salvation from sin; it is not heaven. We are trying to define the thoughts of a heathen philosopher in Christian terms and we are not sure that the Buddhist theory of the future life can be comprehended by the Western mind. But we do know that we have a future state and a heaven which we can describe to the erring Buddhist. Though there are many mysteries we cannot unfold we can say with great certainty: "Beloved now are we the sons of God and it doth not yet appear what we shall be but we know that when he shall appear we shall be like him; for we shall see him as he is."

The Ten Commandments.

Buddhism has its ten commandments or vows. The first five are binding on all Buddhists.

1. Not to kill or injure any living being.

2. Not to take anything which does not belong to me or has not been given to me voluntarily.

3. To abstain from all sexual excess and incontinence.

4. Not to lie, deceive or slander.

5. To abstain from all intoxicants and excitants.

The following are not obligatory upon common believers but are recommended to all pious laymen.

6. Not to eat at improper times, that is, not to take solid food after mid-day.

7. To abstain from dancing, the singing of worldly songs, from attending plays or musical performances; in short to abstain from all worldly and distracting amusements.

8. To avoid the use of ornaments of every kind, of perfumes, fragrant oils, or ointments; in short anything that tends to vanity.

These eight and two more are obligatory upon all priests, the additional two being:

9. To abandon the use of luxurious beds, to sleep on a hard, low couch and to avoid all and every worldliness.

10. To live always in voluntary poverty.

There are also ten sins: three of the body, murder, theft and adultery; four of the speech, lying, slander, abuse and unprofitable conversation; and three of the mind, covetousness, malice and skepticism. There are six relationships with mutual obligations: parent and child, teacher and scholar, priest and householder, husband and wife, master and servant, friend and friend.

Whatever may be said about the beautiful theories of Buddhism, it is a system unsuited to meet the needs of all men. If all people should renounce the world as did Guatama, the Buddha, family life would be broken up and society would cease to exist. Early in the history of the system it was discovered that if there were to be mendicants there must be people to beg from. It became necessary therefore to make a secondary system of observances which would allow men to continue in business and in the family relationship.

In Buddha's original plan woman had no place in his Order. Let the foolish women of this Christian land who are followers of the Buddha, listen to the teaching of his scriptures. "Full of hindrances is this household life; the haunt of passion; free as the air is the homeless state." "The home-life is pain, the seat of impurity." "Woman is the door-way of sorrow." "So long as the love of man toward woman even the smallest is not destroyed, so long is his mind in bondage."

Buddhism of To-day.

In the course of centuries Buddhism has undergone many changes. As it has spread from one land to another it has absorbed and incorporated many beliefs in its creed. Animism, demon worship, ancestor worship are combined with Buddhism.

Strange and inconsistent as it may seem, the followers of Buddha finding they could not have their heart hunger satisfied with the teaching that there is no God, have not only multiplied deities but have made Buddha the chiefest god and set thousands of his images up to be worshipped in many lands. So many are the changes in Buddhism that it has been said that if Buddha were to come to earth to-day he would not be a Buddhist. This brings to mind the question asked by our Lord, "When the Son of man cometh shall he find faith on the earth?"

In every land Buddhism is divided into various sects. The minute differences between these do not interest us now. Instead of tracing these divergent lines let us study a few pen pictures of Buddhism to-say.

In his able work on *Problems of the Far East* Lord Curzon says in writing of the Buddhist priests; "Their piety is an illusion and their pretensions a fraud, they are the outcasts of society; the expression on their faces is that of idiotic absorption. This is not surprising, considering that of the words which they intone scarcely one syllable do they themselves understand. The mass book is a dead letter to them for it is written in Sanscrit or Pali which they can no more decipher than fly. The words they chant are merely equivalents in sound and as used in Chinese are totally devoid of sense."

A Buddhist proverb says:

"Worship the gods as if they came;
But if you don't it's all the same."

Let us listen to the words of a non-Christian, Dr. Kato, one of the foremost thinkers of Japan: "In recent times" he says "Buddhism has gone from bad to worse and it is to-day in a pitiable condition. It is just living on the small amount of more than half spent energy that remains to it. It still succeeds in giving a certain amount of comfort to ignorant old men and women on whom its priests manage to impose. * * * * * What the sect should aim to do is to effect a practical reform in the Buddhist ranks to turn out a new class of Buddhist teachers to save Buddhism from extinction.

Although there are among the Buddhists a few highly respected and highly virtuous priests they are known more as scholars and men of refinement than as teachers of religion. The influence they exercise on the millions of professing Buddhists is infinitesimally small. Speaking of the religion generally, we may say that it has descended to the level of a sale of prayers and ceremonies for such payment as the people can be induced to make."

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A TIBETAN BUDDHIST PRIEST.

Buddhism in Tibet resembles closely the Roman Catholic church with its shaven priests, its bells and rosaries, its images and holy water and gorgeous dresses; its service with double choirs and processions, and creeds and mystic rites and incense, in which the laity are spectators only; its abbots and monks, and nuns of many grades; its worship of the double Virgin and of the saints and angels; its fasts, confessions and purgatory; its images, its idols and its pictures; its huge monasteries and its gorgeous cathedrals, its powerful hierarchy, its cardinals and pope * * * * * in spite of the essential difference of its teachings and of its mode of thought.

Tibetan Buddhism has the peculiarity of fostering polyandry (plurality of husbands,) which has not only been detrimental to morality, but to the powers of increase of the people.

Regardless of the errors we find in Buddhism we cannot ignore the fact that there are many sincere, devoted people who hold this, their religion dearer than life itself.

In the year 1895 when a great temple was being built in Kiota, Japan, two hundred and fifty thousand women gave their *hair* as an offering to Buddha, to make the *ropes* employed in hoisting the great stones of the outer wall into their place. Canon Tristam saw fifty-three of these hair ropes, two spans in circumference and forty or fifty feet in length. When we remember that the women of Japan place extreme value on their hair we wonder what zeal could impel these daughters of Buddha to make such a sacrifice.

From China comes a pathetic story of the delusion as well as devotion of an aged Buddhist nun. Almost fanatical heroisms in penances and pilgrimages distinguished her. "On one occasion when she thought Buddha doubted her sincerity, she called upon him with an oath to test her, even to the mutilation of her body. All at once the people said the idol took a deep breath (it was the breathings and the false voice of one of the priests behind the great image) and commanded saying: "If you are a true child of the *Nirvana* take a sacrificial knife and strike off your right hand." The poor, deluded woman startled by this drastic action called out again to ascertain of the idol if such sacrifice was imperative. The superstitious people and the woman, being under the influence of demonology and gulled by the deceptive priests, heard the voice again and in stern tones she was commanded to cut it off.

At this crisis many interfered, hoping to appease the enraged deity. But Lao-ni-gu was taking her religion at cost price. She struck a steady blow only half severing the hand from the wrist, the blood being spilled all around the sacrificial altar. In anguish and pain she cried "Is this enough?" But being assured that absolute obedience and surrender were demanded, she raised the bloody knife again, and with a well-aimed blow and a piercing scream she laid the mutilated hand upon the floor of the temple. It is a quarter of a century since that deed was committed but the hand still hangs about her neck, suspended by a crimson cord. She preserved the hand in rice-alcohol, dried it in the sun and threading it with the silken cord has worn it ever since."

When these millions of Buddhists with their quenchless enthusiasm and ardent devotion know Jesus as we know and love Him, what will they not do for the extension of His kingdom on the earth?

From Burma we get a side light on Buddhism. Every male Burman must at some time in his life reside in a monastery, shave his head, wear the yellow robe of the order, renounce the world and go at least once around the village with the begging bowl hung to his neck asking for alms. This entry to the monastery is a very important event in the Burman boy's life. When he goes back to the work a-day world again he is a stronger Buddhist than he was before.

But their religion is empty, nothing but meaningless ceremonies for most of the people. One of their greatest religious exercises is the cremation of a Buddhist monk.

In an open space outside the town a great pagoda of tinsel on a bamboo frame is erected. On a high platform reposes the body of the monk awaiting the auspicious monent when the torch shall be applied. The holy man has been dead perhaps several months, his body having been wrapped in bandages placed in a coffin and covered with honey while his followers have been collecting funds for this festival.

The whole population for miles around is in attendance. It is a great picnic. There are many attractions; sweets and tidbits are offered for sale; sports and theatrical shows go on day and night; gambling and drinking give the police plenty to do; magicians and jugglers are there to reap a harvest.

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MISS ANNIE R. TAYLOR IN TIBETAN DRESS.

The cap is of fox skin made for her in the Mongol encampment.

NOTE—TIBET, "THE ENCHANTED LAND," the most secluded country to be found on the globe. A land of monasteries, shrines and temples. For more than a thousand years Buddhism has been the popular form of worship. Annie Taylor, the first woman missionary to enter this land, made a perilous journey across the western corner of Tibet. Her experience was a thrilling one. Since then other missionaries have entered the forbidden land.—EDS.

These festivities continue several days, culminating in the tug of war which decides which village shall have the honor of setting off the pyre.

The old Buddhist who is coming toward the end of this life is pitiable. He has discarded his bright garments and dresses in white with a simple fillet of white muslin twisted around his gray hairs. He sits counting his beads, repeating again and again "Anneissa, dokka, annata" (change, trouble, dependence.) His prospect is darkness and uncertainty. He is not sure whether he has enough good deeds piled up to merit a rebirth in a higher state or whether he will be reborn an animal. He hopes that possibly by pious meditations on the transitioness of all things he may gain for his soul some slight respite from the million-year cycles of future doleful existences until at last he reaches the sweet release of Nirvana.

Modern Propaganda of Buddhism.

On the whole Buddhism is weakening. Many of it members are weary of their hollow meaningless service. Hungering hearts are longing for something better, something divine. In order to regain lost influence over the people, the leaders are introducing many new things. They are trying to rehabilitate the ancient faith and bring it into line with the thought and methods of Christianity. They are trying to take everything from Christianity but the name and the power. They have Young Men's Buddhist Associations and Young Women's Buddhist Associations, Sabbath Schools and catechism classes. The Sermon on the Mount has in some places been translated and represented as a part of the Buddhist Scriptures.

They have been very ready to adopt the aggessive features of Christianity with which to press their modern propaganda. Professor Takakasu states that Buddhists in Japan are preaching among prisoners "after the best methods of the West and thus render great service to the country."

They are holding meetings for the army, at factories and among the poor. Orphan asylums, schools for the deaf and dumb, charity hospitals, free lodging houses and temperance and reform societies are other items named by Doctor Takakasa. According to the Japan *Times* "Some Buddhist sects are bold enough to have adopted Christian hymns and some Buddhist temples are now used as places for conducting marriage ceremonies after the manner of Christian churches."

Not a few Buddhist missionaries have been sent out from Japan to China, Korea, Siberia, Hawaii and our own Pacific slope.

Can it be that this old dying faith will be revivified by the zeal of its followers. Can it be that this religion that in theory has no soul, no god, no sin, no sacrifice, no salvation, will win our nearest neighbors to the West while we sit by in indifference?

The Light of Asia or The Light of The World.

Which shall have the pre-eminence in the Orient Buddha, The Light of Asia or Christ, The Light of the World. Surely there is but one answer: Christ and Christ alone is worthy to be the example and Saviour for sinful, sorrowing men and women.

Buddha was a great philosopher; he was a good man; he was an earnest seeker for truth; he taught many beautiful things. We cannot but admire his great kind heart which embraced the whole realm of life in its love. He proclaimed all men brothers and worthy of human sympathy, love and respect. He opened the door of his faith to all classes on equal terms. He enjoined upon his disciples not only love and kindness to all men but also insisted upon a similar attitude toward all forms of animal life. But he made many mistakes. He taught many things that were untrue. He had a wrong conception of the life that now is and that which is to come.

Among the most pathetic words ever spoken are those spoken by Buddha to his beloved cousin and disciple as death drew near—" O! Anantha, my journey is drawing to its close. I have reached eighty years and just as a worn-out cart can only with much care be made to move along, so my body can only be kept going with difficulty * * * * * In future *be ye yourself your own refuge; seek no other refuge. Look not to anyone but yourself as a refuge.*"

Buddha here emphasizes his doctrine that there is no saviour but self, but Buddha never claimed to be divine.

We turn now to our Christ. Every virtue that Buddha had, Christ had and many more for Christ was perfect. Every truth that Buddha taught, Christ taught and many more for He was *the* Truth. Christ never made any mistakes in His teaching. He was not only a good man but He was God. He claimed to be divine and He gave abundant proof of His divinity. His great, loving heart was moved with compassion as He saw the weary multitude scattered abroad as sheep having no shepherd and it broke on the cross for the sins of the whole world. He taught men not only how to live but how to die. And to every one of His followers He tells of His Father's house with many mansions. The peace and rest that Buddha vainly strove to find, Christ gives freely to His followers: "My peace I give unto you." "Come unto Me and I will give you rest."

When Christ was near the end of life He said to the Father "I have glorified Thee on the earth and I have finished the work thou gavest me to do" and to His sorrowing disciples, "I go to prepare a place for you. I will come again and receive you unto myself that where I am there ye may be also." As His spirit departed He said "Father, into Thy hands I commend my spirit."

For hundreds of years the followers of Christ, imperfect though they are, have lived better lives than the followers of Buddha. Buddhist civilization is stagnant; Christian civilization is progressive. The Light of the World is brighter than the Light of Asia.

What think ye of Buddha?
What think ye of Christ?

Reference Books.

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Rex Christus, Smith.

Dux Christus, Griffis.

Buddhism, Rhys Davids.

Leaflets. Order from the Literature Secretary of Women's Board, 907 Publication Building, 209 Ninth street, Pittsburg, Pa.

☛Persons having access to the *Missionary Review of The World* will find helpful articles on these important studies in the following numbers of that periodical:

"Nine Centuries of Buddhism"—April, May, June, July, August, 1896.

"The Heart of Buddhism and the Heart of Christianity"—July 1893.

"Christianity in Japan" — September 1911.

"Buddhism in Europe." — November 1910, March 1910, April 1911.

"Approaching Tibet"—July 1909.

"Facts and Faith, and the New Buddhism"—May 1909.

Questions.

1. What are the strong points in the character of Guatama—the Buddha.
2. What points are weak in the life of Buddha, taking Christ as the standard of perfect life.
3. Compare the Ten Commandments of Buddhism with the Ten Commandments of the Bible.
4. Can we learn any lessons on Meditation from the Buddhists?
5. Can people ever have a high moral tone who ridicule family love?
6. Is Buddhism an improvement over Hinduism theoretically or practically?
7. Give some contrasts between Buddhism and Christianity.
8. What are the points of contact?

The Great Burmese Pagoda.

BY REV. H. GRATTAN GUINNESS, D. D., LONDON, ENGLAND.

From the Missionary Review of the World.

CROWNING a hill near Rangoon the Swe-Dagon Pagoda,* the greatest and most venerable pagoda in Indo-China, lifts its golden pinnacles into the clear blue sky, towering to a height above that of St. Paul's Cathedral in London. A host of smaller pagodas surround it, whose walls and roofs are carved into fantastic shapes, while within them sit countless statues of Buddha, in white marble, in gilded wood, in black metal, in glittering brass; the sitting figure being always the same in form, the legs crossed beneath, the right hand recumbent, the left hand open in the lap, to receive the gifts of worshipers, with an aspect of imperturbable calm upon the countenance, the look of a being who has reached the rest of Nirvana.

Shaven, bare-headed, yellow-robed priests attend in every shrine of this vast pagoda; they lead the devotions, they light the tapers, they chant the prayers, they take the gifts, candles, rice, flowers, money, they supervise the ceremonies. Crowds of gaily-dressed Burmese move through the wide courts, or stand around the stalls, or listen to the fortune tellers, or kneel before the statues of Guatama Buddha. With hands pressed together they repeat their prayers, a rosary depending from their fingers; or reverently bow before the idol till the forehead touches the ground.

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* See Frontispiece.

Statues innumerable adorn the pagoda, from the gigantic leogryphs, or dragon-like lions, which guard the entrance, to the legendary figures of Guatama on the lofty roofs and pinnacles. On this spot a nation has lavished its wealth through long centuries, to adorn the worship of Buddha with the utmost magnificence. That wealth has built these terraces, these long ascents, these countless shrines, these glittering spires; generations of pilgrims have filled these image-houses with their gifts; have burnt the incense, and scattered the flowers, and chanted the prayers in a worship never intermitted day or night. And this has gone on for ages. As long ago as in the time of the Maccabees and of the Babylonish captivity, a pagoda to Guatama was standing here. One pagoda has followed another; as one has decayed another has been built; larger pagodas have been built over smaller ones; shrines and statues of Buddha have been multiplied, roof has been added to roof, spire to spire, and pinnacle to pinnacle, until now this wonder of the Eastern world, containing, as it is said, not only actual relics of Guatama, but of the three Buddhas who preceded him, stands on this spot in unrivaled splendor, attracting pilgrims from every province in Burma, from Cambodia, Siam, Korea, and Ceylon.

And yet there is about it all a look of mental and moral poverty, and even of barbarism. The carvings are grotesque. There is a wearisome sameness of idea. Buddha sits in the same posture in every shrine. There are whole rows of Buddhas, pagodas filled with nothing but statues of Buddha. On that one form all this wealth has been lavished. To that one figure every eye, every thought has been directed. The calm, abstracted look of a reputed saint who has attained, as the reward of personal merit, a fixed unsuffering state, rivets the gaze of worshiping thousands; the hope of eternal quietude, of a waking slumber untroubled even by a passing dream, of a sort of living death, an existence wrapped in the stillness and silence of Nirvana, fascinates the mind of every worshipper. Guatama Buddha is the great object of their adoration and guide of their hopes. This is that ancient idolatry which holds half Asia in its grip. Day by day the cloudless sun pours its splendor on the material adjuncts of this scene of spiritual darkness. Here millions adore the dead. Here the living God is all unknown. To Him none bow the knee. None fear Him, or praise Him, or proclaim His truth. His glory fills heaven and earth, but none behold it here. All bow to Buddha in this holy of holies of the Eastern world, this center of ten thousand times ten thousand pagodas lifting up to-day their spires over half the world, from the palms of Ceylon and the peaks of the Himalayas, to the rivers of Burma and China, and the shores of Korea and Japan.

A religion which ignores the existence of God, which denies the existence of the soul, which affirms transmigration and the reign of fate, which proclaims pain and punishment, but knows nothing of grace and pardon, which holds forth no prospect of immortality, which offers no hope for the present life, and none worthy of acceptance for the future, is still, and has been for ages, the dominant religion of Asia. Under the veil of astrology, devil worship, or witchcraft, the powers of nature are adored. The self-denial of the ascetic is magnified as the highest art of virtue. The doctrine is believed that man holds himself the key to heaven and hell; a hell of sevenfold horrors, and a heaven of sensual or dreamy delights. The golden statute of Guatama Buddha has practically been placed upon the throne of God, and is there to-day; not to listen to the prayers which are addressed to it, for it is deaf; not to stretch forth a helping hand to the mass of misery at its feet, for it is paralyzed; not to feel for the woes of humanity, for it is soulless and dead; but to fix the gaze of benighted millions, to direct their vain and deluded hopes, and to hide from them in life and death the character, presence, and glory of Him who alone is the Creator, the Ruler, and Redeemer of the world.

Japanese Women.

BY JULIA HALL BARTHOLOMEW, PHILADELPHIA, PA.

DAINTY, demure and domestic, the little women in the "Land where the sunshine is born" are in the foremost rank of those who must appeal to the heart of Christian womanhood. Possessing many charms and graces, yet not knowing of the Christ whose spirit has been the great guiding influence in the evolution of the twentieth century women of Christian lands, the Japanese women are now looking toward those more fortunate sisters for information and inspiration.

New times are at hand, and forceful opportunities, to the patient women of the Island Empire of the Far East; but the day of opportunity is not for them alone; what Christian woman could fail to count it a privilege to lend a helping hand where the pathos of old conditions is so appealing, and the future so full of promise? One has only to visit the homes where Christianity has entered to investigate the conditions and progress in the Mission schools for girls, and the conviction is at once strong and deep that the Japanese girls and women are certainly worthy of all the earnest efforts that Christian missionaries are putting forth in their behalf.

Genuine kindliness and courtesy are distinguishing characteristics among the Japanese. Especially does this seem to be the case with regard to girls and women. Evenness of temper and constant cheerfulness control their daily lives and pursuits; and one wonders at the delightful cleanliness that is everywhere prevalent. All these traits combine to make the Japanese women most pleasing hostesses; and when they serve their tea, accompanied by tiny cakes and confections, as dainty as themselves, the hope comes to mind that their gentle manners may surely survive the stress of contact with the brusqueness of the Occident.

The old customs drew a stern line of demarcation between the training and conduct of men and women. The gentle little maiden when scarcely more than a baby herself, carried her infant brother or sister strapped upon her back all day long; no hours of play were without this little charge. True, the small elder brother frequently was pressed into service for the same duty, but he soon dropped his burden and assumed the freedom of a man, while the girl, even in high circles, was brought up to serve. First to serve and wait upon her father, who, as a rule, was kind and indulgent; then to take a similar position in the household of her husband, where she must also obey and serve his parents. Sad and painful experiences have been the lot of many young Japanese wives. From a volume entitled "The Lesser

Courtesy Foreign Board Reformed Church.

A GROUP OF CHILDREN WORTHY OF CHRISTIAN INFLUENCE.

NOTE—Mrs. Julia H. Bartholomew in company with her husband, Rev. A. R. Bartholomew, Foreign Secretary of the Reformed Church of the United States, recently visited their foreign mission fields in Japan and China. The Reformed and the United Presbyterian denominations are linked by many ties of friendship—We are grateful to Mrs. Bartholomew for the interest which gives us this most excellent article.—Eds.

Learning" young girls were wont to study rules of obedience, chastity, mercy and quietness. While none of these virtuous attainments are ever slighted in the Christian schools, a much broader life-view is inculcated and many more important things are also taught the girls; the reasoning powers are developed and souls are brought to a knowledge of a Creator and a Saviour.

Christianity is opening up for the Japanese a folio of wisdom, from which they gain a new conception of woman and her relation in life. When one considers the ethics of the past one feels like saying a word of commendation for the men of present-day Japan, who are responding sympathetically to the spirit of educational and social advance of their women.

To develope the personal character and individual soul of man has never been a principle of Buddhism, the faith that has been to a great degree, the moral and aesthetic educational force for generations in Japan. Much less than to man has any individuality been allowed the woman-soul. Education in the Mission schools is enlarging the sphere of girls and women. Young men who graduate from the colleges as teachers, ministers, or Christian business men are seeking as wives the young women who are educated in the Mission schools for girls, and who have high and noble estimates of their own lives and their duties.

While marriage at a very early time in life is prevented by the very fact that the girls are students, yet many engagements are entered into during the graduating year, and many happy marriages have been the result. The young people are learning that love is the only true foundation for marriage and the ideal home. Besides the establishment of the Christian homes there are many avenues of wide opportunity for the well educated young women to-day. Perhaps one of the widest spheres of Christian influence is that of the consecrated Bible women, who go out from school prepared to carry the Word into the homes of sisters less favored than themselves. Many of these have also learned to sing sweet gospel hymns and have it in their power to win by song as well as by reading and explaining the Scriptures.

During the war with Russia the trained nurses of Japan showed of what gentle and capable fibre they were made. "Never did women of any land play a nobler and more tender part than did the women of Japan," has been written concerning trained-nurses at that period.

Christian influence is felt and old customs are yielding to its gentle sway in no uncertain manner. Until the present era it was only the husbands who might seek a divorce, in the land where divorces have been most numerous. Children were always the property of the fathers, and were never, in cases of divorce, given to mothers, no matter how faultless the mother might be or how criminal the father. Dr. Sidney L. Gulick says, "The number of cases in which beautiful and accomplished young women have been divorced by brutal and licentious husbands is appalling. I have known several such. What wonder that Christians and others are constantly laying emphasis in public lectures and sermons and private talks, on the crying need of reform in marriage and in the home?"

The Japanses theory that every old family name must be kept up, made it imperative that there must always be a man of the name; as head of the house he assumed much authority. But the new civil code has greatly curtailed his power; and advanced education is fitting women to maintain the property rights and social status that are now conceded them.

"It is recorded that the warriors of Japan considered it shameful for a man to yearn for the affection of a woman, because woman's love was thought to blunt their courage, while wives were taught to see their husbands start for the wars without shedding a tear and to control their grief on parting with their husbands, loved ones and sons." Since social ethics disallowed at all times any affectionate demonstrations between husbands and wives, it seems that the women-hearts lavished upon their sons what the fathers did not claim as their own sweet rightful possession. The tender women have always petted and indulged their sons; in consequence men have ever demanded much from the women of Japan, who have innocently and ignorantly fostered this characteristic in the moulding days of men's youth.

Many true and faithful wives have had deep cause for heavy hearts. Their code of duty and decorous deportment, accompanied by a paucity of mental culture and vivacity, has resulted in the failure of attraction in the eyes of their own husbands. The lack of education and social freedom of married women has induced and encouraged the great number of singing and dancing girls. As women are educated on equal lines with men and have their qualities of social charm encouraged rather than supressed when in the presence of husbands and friends, the attractions of the entertaining girls will greatly diminish, and ere long have no part in the lives of respected Japanese men. The teacher in a Christian school for girls in Japan has indeed an almost unlimited sphere of influence.

In this land, where little girls are so bright and fascinating and so much beloved by their mothers, there is great opportunity for effective work in connection with kindergartens. Teachers of these very young children find that they may gain the mothers' interest in Christianity through the intercourse that is brought about by having the tiny tots under their care in the kindergarten. At the same time the seed of knowledge of the Christ that is sown in the mind of the young and impressionable girl gains a permanent hold on her life whatever may be her future surroundings. Doubtless there is no land where the kindergarten work has a more extensive and effective field than in Japan. Somehow this style of teaching seems just suited to the children of a nation whose inhabitants are eminently successful in all things small and picturesque.

While bringing the gospel of Jesus Christ, and with it many very important teachings of modern times, to the women, the missionary should never lose sight of the fact that Japanese women possess many characteristics that it is worth while to cherish and emulate in them. A love of nature and the beautiful is an inherent trait in all classes; repose and dignity are marked in the cultured. Scarcely a home can be found that does not possess a garden, small or large. Many gardens are indeed a place of beauty; where the sunshine longs to linger, and the moonbeams make wierd shadows among the curiously trained branches. The nightingale and many other songsters make their homes in these gardens with fearless assurance that they will be unmolested. Here the women spend much of their time, in company with their merry children, who skip and play like butterflies. Japan has been called the land of sunshine and laughter, and certainly this atmosphere dominates the gardens where mothers and children spend the hours in happy repose and simple amusements.

Courtesy Foreign Board Reformed Church.

JAPANESE MOTHER AND CHILDREN.

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Courtesy Foreign Board Reformed Church.

WHAT A KINDERGARTEN WILL DO FOR THE CHURCH.

In almost every dwelling there is an alcove in the wall of the living-room where a single picture, called a *kakemono*, is hung. Under this picture on a platform slightly elevated, is kept a vase which is filled with fresh flowers or graceful branches. The Japanese have made an art of flower arrangement. The girls have studied this art, which pays more attention to balance and proportion achieved by irregularity, than to any harmony of color. Harmony, in fact is not a Japanse characteristic, either in color or tone. Every cultured girl has learned to play the Koto, a long musical stringed instrument that rests before her as she sits, in the usual position, on the floor. To one, whose ear is accustomed to the harmony of the European style of music, there is little joy in listening to the most proficient player upon the Koto. Indeed it seems a matter for much congratulation that the modern school-girl takes kindly to the music of the organ and the piano, and that girls' schools are provided with these instruments and with efficient teachers of music.

Oftentimes when American women undertake to copy the costumes of Japanese women they make use of very gay materials. In doing so they are not following the custom of refined women, but of the most ordinary. Women wear very quiet clothing; mauve, pearl, azure, and a lovely shade of dark blue are popular colors, while a costume of black crepe, embroidered in silver, is considered the acme of refined apparel. A young woman's wedding garments are of delicate shades of crepe, sometimes plain, sometimes with flower patterns woven in the material, and embroidered with flower designs. After the wedding festivities are over these beautiful garments are carefully laid away in the storehouse and seldom worn again. The peasants and laborers make most of their clothing out of dark blue cotton material.

Little girls are dressed in kimonos made much after the same patterns as their mothers, but of the gayest colors, with flowers, figures and butterflies entering into the designs for crepes and cottons. A regular costume for school girls has now become popular, and has a very good appearance. A dark red plaited skirt is the modern feature of the costume. With the kimono it makes a modest, comfortable and healthful outfit. Some features in the dress of Japanese women are very admirable, and if they were induced to construct all their clothing along the same lines as the present day American women it would be a matter of regret.

Japan is entering upon an independent, self-governing and largely self-supporting era, with a Christian leaven throughout the Empire which is full of spiritual energy." In this progress the women are keeping fair pace with the men. Indeed it may be said that the women of Japan have a more nearly even chance with the men than in any other non-Christian land.

Foreign Missionary Correspondence.

India.

A most interesting letter from a new Missionary.—Eds.

My Dear Women of the Church:

A year in India, and such a happy year too! Not happy because it's easy to spend hour after hour, and day after day in study and in endeavoring to make sounds so peculiar to our tongue and in reading what looks like hieroglyphics. And it is not the being away so far from home, and the comforts and luxuries of the life, there that brings the happiness. But there is a joy in getting ready for the work of the Master in a place where the needs are realized in every direction, and where the eagerness of so many to be taught to know is so evident.

One is so vividly impressed with the desire for education and the need for it in the mission work. India is depending upon the young people. The church of India needs them. From every station comes the same call, "we need workers and teachers." Oh! pray with us and pray believing that more of our young people will be developed and brought into the service of Christ.

Surely the Christian message is bringing a wonderful change to the women of India and to her daughters.

It has been my delightful privilege this past winter, first to be in Gujranwala with Miss Margaret Wilson and to see the schools for girls—the one for the little village girls, the other for the city girls.

To see the girls come in from their village homes and enter so quickly into the school work and show the keenest interest is really inspiring.

Then for two and a half months I was with Miss Mary J. Campbell in the Avalon Girls' High School in Pathankote. To see these girls who are having the advantages of the sweet Christian influence of the school; and to realize what it means to themselves and what their influence will mean to this part of India is indeed wonderful. The actual appreciation of education by the Indian people and the light in which the education of woman is regarded, was brought very distinctly to view, more so than from actual knowledge from books.

It was in Pathankote and I was having Urdu conversation with the old grandfatherly school *munshi*, or teacher. He began by asking if my father could read. I answered "Oh yes, yes he has been in school." He was very much interested and spoke in respectful terms of the college degrees. Then he questioned about uncles and cousins and seemed much surprised that all could read—even those who are farmers. If the Indian family can support one or two who can read it is a matter of congratulation.

Evidently thinking it beyond all reason he

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JAPAN—IMAGE OF BUDDHA-KAMAKUR.

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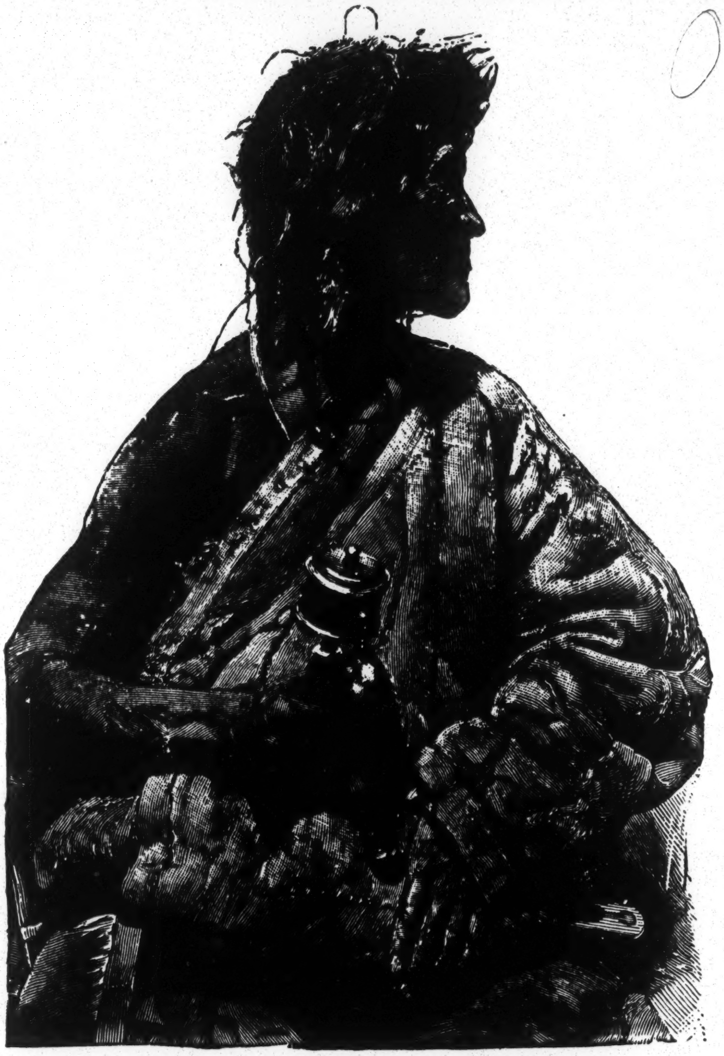
SOME OF THE WAITING MILLIONS IN JAPAN.

Courtesy of Foreign Board Reformed Church of U. S. A.



"THE PLEASANT OLD WHEEL-TURNER IN THIBET."

There is a lack of individuality, a loss of character, that is almost hopeless in the lives of these who are dominated by the priesthood; bound by fear and ignorance they are sunken to depths hardly able for us to conceive. Truly, men and women who in faith of the Divine call may bring to these the Light of the Word of life, will be no ordinary Messengers of the Gospel! Thibet must be won for Christ!

ventured to ask if my mother could read any at all. I assured him that she could, that she had passed her grade work and even her High School. He was surprised into silence but was able to express his astonishment when I told him that she was a college graduate. You would have enjoyed watching his face as he asked of others. But the true surprise was depicted on his face when he learned that my grandmother could read and that hundreds of our women who are grandmothers enjoy reading books and papers and magazines. He could realize that many, many of the young people in America are in school, but that the older women could read was unbelieveable. Is it not a picture of contrast? May your prayers for the women of India be very sincere and earnest.

Very sincerely
Lois M. Buchanan.

Dear Friends:

Our station, Khangah Dogran, which is some fifty miles from Lahore, is a very interesting place. The people there live their own lives, have their own religion and do not pay much attention to us, nor do they care to inquire even what this new religion is which we have come to teach.

One afternoon a woman and a little girl of about ten were passing and I called them in. They had a very large bundle which I asked them to open. The woman opened it and very proudly showed me their holy book, the Koran, then she went on to say that her little girl could read in it and did I want to hear her? I said I did, so she began to say over in a sing song voice, the Urdu alphabet.

Her mother was delighted and really seemed to think the child was reading from the Koran. I began to tell them about our Holy Book and the message it contained, but the woman would not listen and hurried the little girl off for fear she might hear, saying that their priest would be offended were she to allow her little girl to listen to us. And so off they went with their Holy Book carefully wrapped in a cloth, without receiving the message we had been so anxious to give them.

In our surrounding villages we have small Christian communities, but none in Khangan Dogran. We have a very fine native pastor here who has been an influence for good for years in this place, and the people all respect him, but as yet there have been no converts.

How sad it is to see such people so careless and indifferent, when they might be enjoying all the benefits which the Gospel brings to those who believe on Christ. Mrs. B. H. Anderson.

Egypt.

American Mission, Zagazig

My Dear Friends:—

The Magazine has been visiting us regularly and bringing us news from other places, notwithstanding the fact that we have fallen short in reporting to you anything from the land of Goshen.

We have had much sickness, a good many deaths, and oh the sore eyes. I long to know enough about medicine to be able to give more real help, and wonder sometimes, why we could not have a physician here, who would be willing to go about as Jesus did, just helping the sick and suffering ones. In almost every house we enter there are signs of death. Either mourning the departed or some sort of illness predicting the same. We have nothing exciting to report about our work, but each day brings us many things to be thankful for, along all lines it is moving smoothly and quietly. The new Moslem school will open the first of next month. This may effect us some but we trust Him who over-rules all.

Next Tuesday (19) is the day set for the trial of Mr. Abd-el-Messiah, a converted moslem, who is in prison here under a false charge as we believe. He has certainly been "persecuted for righteousness sake," but am glad to say that his faith in Christ remains firm, and he says that he is a better Christian now than when he went into prison. No doubt the decision in this case will affect the cause greatly in this district where he is known. We are holding on hard for his deliverance. *Help us.* Psalm 118:6.

Yours truly
M. R. Hart.

We hope to hear the results of this trial.—EDS.

Some of our Moslem converts have been sorely persecuted. One in Zagazig has been sent to prison, with hard labor, for two years, with no real evidence against him. Prayers are being made daily for him and an effort is being made to have another trial. Mr. Kneedenin spent yesterday in Cairo consulting lawyers about the case.

Another whose name was Alli, but who has taken the name of Jeremiah, went to Benu Suef to teach. There was great excitment there just at that time, as a man who had at one time been in our church had become a Moslem. The Moslems, were so much pleased, about it, that they thought they could do as they wished. So Jeremiah was so persecuted that he had to leave in the night. He did not show any fear when the Moslems talked to him, but said boldly that he was a Christian. He is in Cairo now and is employed teaching missionaries. He is said to be a good teacher. He is at present staying in a room in the Theological Seminary, but the students will be back the first of November and there may not be room for him. He wishes to attend some of the classes, and I suppose he will.

The people in Assiut are rejoicing over a Moslem woman who has come out and professed her faith in Jesus as her Saviour.

The annual Prayer Conference meets this year at Senaboo. One wealthy man is to entertain the company. He has built a school house and a church, and founded an orphanage. A tourist who visited him a few years ago, told him when he had finished the church, that he would send him a bell. The bell of six hundred pounds reached Alexandria some days ago, but we do not know whether it will be in place for the conference or not.

We are only expecting four new students to join the classes this year, and one of last year's men has been ill so much this summer, it may be he will not come back. He was ill a great deal of the time last session.

We are all rejoiced and thankful, for our reinforcements. Many prayers have been offered for them that they may be efficient and useful in this needy land. Please join your prayers to ours that their lives and health may be long spared. They are so much needed.

Cairo.

H. M. H.

Letters from the Annual Meeting held at Sialkot Oct 18th--30th, 1911.

This annual meeting was a time of sweet fellowship, hard work and great responsibility. We seemed to have to face more than the usual amount of difficult problems. There were questions of school policy, location of school buildings, ways and means of satisfying the Inspector of Schools that a building for the Gujranwala High School is really to be provided in the near future and yet not obligating the mission to build at once, since only Rs. 10,000 of the Rs 36,000 necessary are in sight.

The erection of the first buildings for the Sangla Hill Girls' Boarding School will soon begin. The Superintendent's bungalo and one block containing two cottages will be put up this year. We have a fine site of 14 acres, a healthy locality, a good water supply, a plan for a very good and convenient school plant where the girls of the church in the "far" districts may secure an education and training to fit them for useful and helpful lives.

Avalon Girls' High School received a good share of attention. The foundation of the first extension has been laid, will not however provide room for many more girls, as class rooms are very necessary as well as better living arrangements for the girls already in the school and for the teachers. Rs 17,000 are now available for extensions which are to be made according to the plan adopted by the mission a year ago More than forty girls have been refused admittance to this school since August last, because of lack of room. The whole question of schools, both for boys and girls, village, city and primary, college and Theological Seminary seemed to be before us and so many times when other matters demanded our attention, we found some phase of the school problem was insisting on a settlement. The needs are many—better equipment, more teachers, Christian matrons and house masters, quarters for teachers and helpers.

Zanana work was not much discussed. There seemed nothing to discuss, workers and means were so meager that scarcely any advance work would be undertaken. Miss Anderson has one worker added to her force. Rs. 1,000, were granted to Gurdaspur for the purpose of erecting a much needed Zanana worker's quarters.

The location of missionaries was another serious question. The death of Dr. Brandon left a vacancy hard to fill. The great problem facing us was to place one woman missionary in two separate fields needing her. You can see it was utterly impossible. The thought and the prayer which seemed always in the heart and often on the lips of each one was the lack of workers and the prayer that the Lord of the harvest would thrust forth labourers was many times voiced by the members as we sat in meetings before and during the business sessions or in the prayer room.

The Annual meeting of 1911 is now past and the one of 1912 will be upon us before we can hope to have these problems and plans worked out. Pray that the Lord may bless everything planned according to His will that He may help us to quickly rectify any mistakes that may have been made. Pray for the workers that we may all in meekness and love work out His great plan for His church in the Panjab.

Sincerely Yours,
Kate M. Corbett,
Gurdaspur.

The Devotional Meetings Held in Sialkot During the Annual Meeting.

A committe of three in the early summer prepared a program for the devotional meetings which began on Wednesday p. m. and continued until Sabbath night. I think I may safely say there is not a missionary in the India Mission who would be willing to dispense with this part of our Annual Meeting. We dare not in the face of all the tremendous problems before us, do without this time of waiting on God. The power of God only comes through prayer and without power we stand today as helpless before the united forces of evil in India, as did the Eleven before the day of Pentecost, when they had been delegated to disciple all nations. After that ten days prayer meeting, power, irresistible power came upon those weak men and women.

So we too, have partly learned our lesson and know that it is power to overcome Mohammedan opposition, power to overcome Hindu idolatry that we need and it is granted only when we "tarry before God."

Each morning a prayer meeting was held and each afternoon a Bible Study. The studies were based on Ist Peter. A class room adjoining the hall where the public meetings were held, was set aside as a Prayer Room. This room was seldom found vacant. Many testify to victories won in that little room. A group of five was there one night near the midnight hour and they talked and prayed about the coming Kingdom and how the devotion of the disciple should be expressed today. One of the group was one who had brought a wonderful message that day from 1st Peter. One thought was, that it is only a thin veil of glory to-day that separates us from God and Christ and the angelic hosts. Another was that in this terrible conflict with Satan we should *be sober*, not impulsive, that we should cultivate a "sweet reasonableness" instead of a spirit of contention. That we should go along calmly, steadily and patiently no matter what befalls.

The next morning this one was put to the test. A telegram was received bearing the news that his youngest child had diphtheria and he was wanted at once. He left immediately for the station, but found no train would be leaving before evening. He then tried to secure a motor car to take him 25 miles to the Wazirabad Junction where he could get a good train on the main line. He failed in this. He then came back to the Annual Meeting Camp and calmly and quietly gave his second talk on 1st Peter. Need I say the message went straight home to hearts? Again the prayer room was filled and the little child prayed for most earnestly. Many had the assurance given them that the precious life would be spared *and it was*.

The whole of Saturday was spent in prayer and praise. The needs of the whole world came before us. Our own missions were especially remembered, the home church and our Boards were not forgotten.

Perhaps the need that called forth the most earnest prayer was for more laborers to enter the fields white unto the harvest.

Dear home friends we need your prayers. Let the spirit of unity be manifest in this, that we are *one* before the throne of grace in earnest intercession for the unsaved world. Mary J. Campbell,
Pathankot.

Sialkot Convention of 1911--Rev. W. J. Brandon's Death.

One of our Indian ministers said at the close of the meetings that the convention is like an Indian well which gives forth sweeter water every year, as at its yearly draining it is dug deeper. We felt that it is true that year by year the spiritual work gets deeper and quieter and brings about results that are sweeter and more refreshing. The convention has outgrown its jubilent pose. It dances less, yet doubtless praises God from purer and more earnest hearts. It is learning to be like God, silent in its love. Many of its sons who used in former years to sing themselves hoarse find now an outlet for this somewhat chastened zeal in the prayer room, or in personal work among the new-comers.

The music this year was excellent, but the size of the new tent made it less inspiring. The living arrangements were better than ever, but attracted less attention than formerly. The speakers were spirit-filled men but the leaders whom the crowd adored were graciously absent. In short, nothing took attention this year from the *Word of God* which was expounded with great power, so that we wished the whole United Presbyterian Church might have been privileged to have been present to hear and to be benefited. Sometimes to be sure, God's grace shone out of the lives of the speakers until we could hardly hear what they said, for wonder over what God's grace had made them. The sectional meetings were unusually powerful, especially the one for workers and pastors, and there is no way of estimating what the change of life wrought in those afternoon meetings will mean to the church.

Undoubtedly the greatest reason for the hush and earnestness that characterized the convention was the amazing news that reached us after the first Sabbath morning meeting, as we came into the great dining tent for breakfast. A telegram had come from Pasrur saying simply that Dr. Brandon had died that morning. The evening before word had been received that he would come into Sialkot on Monday. While we questioned each other, vainly trying to realize what it meant, a few of his friends hurried away to Pasrur. The news spread over the grounds immediately and the whole convention began to pray for the ten-year-old son, Loyal, who was alone with his father at the time, and for the widow and the three little children so far away in the hills. All day long the Indian women wept and prayed in the prayer room, and we, his friends, prayed that if possible the wife might be allowed to see the dear body before its burial. Before the evening meeting word came that Dr. Brandon had died of cholera and was buried and that Loyal was also ill. A short and most impressive memorial service preceded the evening meeting, in which one felt sure that the heroic death had produced a warmth of love in Indian hearts for foreign workers, which is sometimes painfully lacking.

The next day when word came that Loyal's illness was very serious and we had to face the possibility that he might not live until his mother saw him we fell back again upon earnest importunate prayer, for the son's recovery and his mother's comfort. A day or two later we were assured that our prayers had been answered in a wonderful way in the healing of the child and the sustaining of the wife. As Mrs. Brandon was nearing Sialkot an Indian worker said to comfort her "It was too bad that her husband was buried and that she might not see her son alive." Mrs. Brandon replied, "It is not too bad. It is well." Perhaps what follows is but indirectly connected with the report of the convention, but one cannot refrain from calling the attention of the missionary parents of our home church, and of the parents whose children ought to be missionaries, to the joy so abundant in the service that a man in it, dying alone in the battle, can ask nothing better for his first-born, son or of him, than that he should return as soon as possible to the joyful work, and that a woman having suffered such things, should say, as she departs with her fatherless children for the homeland "I will come back," What other calling in life has a better witness born it?

W. L. P.

The secret of the Lord is with them that fear Him and he will shew them His covenant.

Editorial.

Happy and Useful New Year to all Our Readers.

Our New Year's greetings carry to every reader, not only our well wishes for their own welfare, but also a desire that each one will make the year 1912 the most blessed and most useful. During the year that is gone we have had larger vision of the fields and our opportunities therein, than any previous year. The itinerary of our representatives in our foreign fields, the Women's Jubilee of Foreign Missions in our own land, the work accomplished in our Freedmen and Mountaineer missions, an increased interest in Mission study, and a larger attendance at the missionary meeting, all beckon the women of our church to greater things. We believe that throughout the church at home Christian missions and its claim upon the womanhood of the church has never been more intelligently and prayerfully presented than during the year just closed.

We begin the studies of 1912 with enlarged advantages. We believe the home and foreign fields are nearer together than at any time in the history of modern missions. We believe that the Christian women are to have a deeper devotion to their privilege and duty.

* * *

The remaining months previous to the Chicago Convention are to be full of interest to the Women's Missionary Magazine. Look for it.

* * *

The Women's Missionary Magazine send greetings and thanks for the increasing list of subscriptions. We print 9,500 copies of this January issue—the largest number ever taken off of the press —Good! !

* * *

Send for sample copies—get ready for a campaign for the Women's Missionary Magazine.

We are indebted to Rev. A. R. Bartholomew, D. D., Secretary of the Foreign Board of the Reformed church U. S. A. for loan of several illustrations used in this number. The Reformed church since 1881 has established very important and successful missions at Sendai, Japan.

* * *

Blanks for the annual report of Junior Societies will be sent out early in February. If the Presbyterial Junior Secretary has been changed since March 31st, kindly advise the general secretary before sending out the blanks. We want a report from every Junior Society or Board in the Church for this, our 20th anniversary report. Our aim this year is a one-third increase in membership. We believe many will report this and have their names on the honor roll.

Mrs. N. Wylie Stevenson,
2212 Perryville Ave.,
Pittsburg, Pa.

* * *

Notice to Presbyterial Secretaries.--Important.

Will Presbyterial Secretaries please send names and addresses of new presbyterial officers elected since March 1911, to the Statistical Secretary, Miss Jennie H. Clark, 722 Jefferson Ave., Washington, Pa? To avoid delay in receiving statistical blanks, it is necessary that this be done *at once.*

* * *

A Deeper Consecration Needed.

There was a Convention of Young people in California a few weeks ago and president John Willis Baer cheered them by his presence and his message. There was in his message a thought which I want to give to you. Let me come right to it without any preliminary words of my own: "What we need is not more men, but more man; not more women, but more woman; not more method but more motive."

Do you get it? Does it mean anything

to us, the women, young women and girls of the United Presbyterian church? Does it have a bearing upon our year's work that has long passed the half-way point and is now nearing its close? Does it mean anything to us, now that the Thank-Offering of the year has been gathered in and the books are closed? Does it have a bearing upon our 1912 convention in Chicago, where we shall gather to present to our Christ the service, gifts, and prayers of the year, and plan the work of the future?

We have had a campaign for "more women." It has been in many respects a splendid campaign, and our leaders are encouraged and cheered by the results. True, we have not attained the goal. Thousands of our women have not enlisted for the blessing Christ is so ready to give to those who enter the ranks under His banner; and just here is the point of my message:—The cause need not suffer because every woman in our denomination is not enrolled in the missionary society: the cause need not suffer because every woman is not reading the Women's Missionary Magazine. If those of us who *are* enrolled in the missionary societies; if those of us who *are* reading the Women's Missionary Magazine, will let Christ have His way in us, He can lead us on to victory just as surely as He led Gideon on to victory with his three hundred. We are far more than a Gideon's band. We wanted thousands to enlist but God sent away the twenty and two thousand, then nearly all of the ten thousand, as being "yet too many" and kept only the three hundred, "*lest they vaunt themselves against me.*" "By the three hundred will I save you," saith the Lord.

We have many times three hundred. We "have victuals in our hands" and our "trumpets." Now let us place ourselves unreservedly in His hands and be obedient to His every command and the victory is sure. But we must be obedient. We believe Christ wants every woman in our church to enlist in His company, but let us be very, very sure that He wants more of us than He has yet had. Is it clear? Let us each one say, "Christ wants more of *me* than I have ever yet given Him."

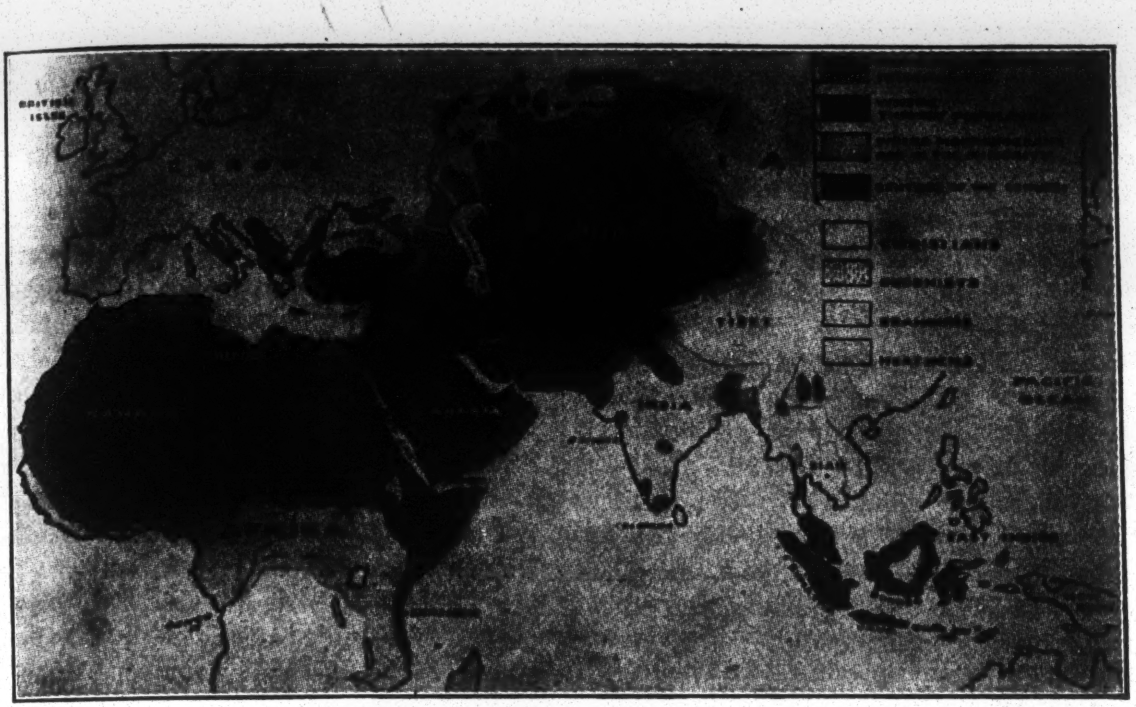
At the Edinburgh conference, Sherwood Eddy said in that magnificent address, "If there were not a Christian beyond the walls of this room we could go out alone to win this world for Him if we believed in God as did the early Church. More than the Twelve, the One Hundred and Twenty, the Five Hundred, greater in numbers are we, better in organization, in education, in wealth, in everything save the one thing needful—the missing link of believing prayer." And Sherwod Eddy said the four things needful to-day are: prayer, life, sacrifice and unity. When we few United Presbyterian women are ready to give Christ all that those four words imply, then Christ can win India's women to Himself, and Egypt's and the Sudanese. He can win the mountaineers, the freedwomen and the Indian sisters; He can win the strangers in our gates—all these with our help. In these last four months before the Chicago Convention 1912, He can do more than in all the months that have passed if we will but let Him. But He must have His way in us, He must have all of us—all of *you*, all of *me*.

"Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat.
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He take the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth or in the heaven above.
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the Cross!
The Lord of Lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had."

Yours for Christ
Anna A. Milligan,
Pittsburg, Pa.



A Map With a Story.

BY MINNEHAHA FINNEY, BELOIT, KANSAS.

LOOK at this map and read its story. See the black cloud of Mohammedanism. Blackest darkness in spots. In others, black in a softer tone, but with the dreadful significance of being a spreading cloud of blackness! Think of it! Mohammedanism, the only ANTI CHRISTIAN religion in the world and it a rapidly growing, spreading, aggressive force!

If you will but read and find out about this religion which is challenging the religion of our Christ for supremacy in the world, then you will be led to exclaim, "O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee." Yes, our eyes are upon Thee and Thou are leading us. Where?—

Look again at the map—

More than fifty years ago, Egypt and the Punjab, India, the two foreign Mission fields were first occupied by our Church, We believe God was the guide and leader in the enterprise. Notice where He led the first band of workers, to Cairo, Egypt;—Cairo, the seat of Mohammedan learning; the place where Moslem missionaries are trained to go out all over the pagan Orient; Cairo, the capital city of the most thickly populated Mohammedan district in the world. He led the band there to do what? To raise a standard of truth at the very citadel of Islam, and in the gracious providence of God that standard is there in that long valley of the Nile as a living witness to the power of Christ as the Saviour of every one of the twelve million Moslems in Egypt who can be brought to believe in Him.

Look again at the map. Over there, far north in India, and see where He led the second band. Seemingly to the very borderland of nowhere. Look at the map and you will see that it is on the very borderland of the black, spreading, cloud of Mohammedanism, and notice that just there the cloud ceases to spread. It met a force and stopped. A mighty force it must have been. Truth is always mighty and wherever its standard is raised there is a light which dispels all darkness. That light up there in the Punjab, on the very frontier of aggressive Islam has hindered its advance and that native Christian Church in the Punjab is a force which we believe God intends to use mightily in stopping a further advance of the black cloud of Islam into India.

Look again at the map. This time it is Central Africa over which the black cloud of Mohmmedanism is rapidly falling. There was a standard of Truth raised there too, ten years ago. Our Sudan Mission—a pioneer on the firing line of Moslem advance into Africa. What is our mission doing? Working among pagans, but with a breathless energy. Why such haste? To-morrow the black cloud of Islam will envelop the Sudan pagan and then instead of being merely a Non-Christian, he has become an Anti-Christian, a Mohammedan. He has taken the Seven-leagued step away from Christ.

What does this Map-story mean? It means that the United Presbyterian Church has, from the beginning of its activities in mission work, had a call to the Moslem world, and it means that the work of the past fifty years is but preparatory for the great aggressive work yet to be done in Egypt, India and the Sudan, three of the most important strategic points in the Islamic world. And because of the many doors of splendid opportunity for aggressive work among Moslems, now *wide open* at these three points the call repeats itself louder than in the past:

MORE FAITH—MORE PRAYER—MORE WORKERS.

The effort to get the sixteen young women missionaries to go out to Egypt next fall must be a *faith* and *prayer* effort. We know this appeal is in accordance with God's will for Jesus Himself said, "Pray ye therefore the Lord of the harvest that He would thrust for labourers into his harvest." Whatever hindrance there is can be overcome by faith and prayer. Reader will you join in this effort, not once, but daily.

The Book-Shelf.

There are two books lately sent out from the Westminster Press in Philadelphia, copies of which have been forwarded us for review. We take pleasure in presenting these publications to the attention of our readers.

The first is "The Youngest King," by Robert Hamill Nassau. The price is fifty cents net, postage, five cents extra.

This attractive little book contains a tale based upon the old legend that the Wise Men from the East who came to do homage to the Infant Christ were three Kings, and that one of them, named Gaspar, was an African. An interesting preface and prologue open the volume, then the story proceeds to recount the mysterious influences which wrought upon the unenlightened but receptive heart of a Prince of Uganda; the urgency that came upon him to go forth seeking a Light which some revelation in his heart assured him that he could find; the dissuasion and obstacles which he overcame; his start at length with a caravan bearing gifts for the unknown Monarch whose Star was to send a summoning gleam into Gaspar's heart. The recital of his journey, the final recognition of the beneficent guiding luminary, the meeting with the other pilgrims in search of the true light, and the consummation of their hope at Bethlehem, form the matter of a gracefully written and appealing tale. Gaspar returns to his home by Lake Nyanza to find his Kingdom usurped and himself repudiated. The conclusion of his story is touching, while the final chapter, "The Breaking of the Dawn," speaks of the present day awakening of Africa to the knowledge of Jesus Christ.

"Prisca of Patmos," by Dr. Henry C. McCook. Price $1.25 net; postage twelve cents extra.

What has become of the Sabbath School

library which used to figure some thirty or forty years ago? Has this agent fallen into desuetude? Ridicule seems to be cast upon its memory in these days; and we may perhaps deem this justly done when we recall much of the trash that was at times palmed off upon tender childhood as food and amusement for the mind. And yet, the writer, who never personally fell under the sway of a Sabbath School library, believes that the church might do more than she does to suggest and direct and even furnish the literature of its younger people, specially as regards the matter they should read on the Lord's Day. It is true that they have excellent text books for certain lines of religious study, but it is feared that children are growing up without a knowledge, for instance, of the history of the church after the days of the Apostles. The account of certain ecclesiastical periods may be woven into stories which will attract children and yet instruct them.

Works like these were rather frequent a quarter of a century ago; and it is indubitable that they helped the intelligence of the youthful members of the church in that period. The works of Mrs. Charles and of E. S. Holt and certain tales of the Huguenots and Scottish martyrs were instrumental in creating and stimulating an interest in our noble inheritance of church history. Perhaps ecclesiastical writers of to-day are neglecting an opportunity by not furnishing us with sincere, sane, trust-worthy yet interesting books for young people. These should not always be in the nature of fiction; but when that form is used, the authors should take pains that it be accurate, helpful, instructive, as well as entertaining.

Dr. Henry C. McCook has lately written Prisca of Patmos, a tale dealing with the times of the Apostle John. The author in his preface tells us that he has "sought to give a fairly correct picture of the conditions under which Christianity was introduced and the methods of and reasons for its rapid propogation and the opposition thereto in the days of John in Asia Minor." The scene of the story is laid in Patmos and in Ephesus, and the author has succeeded in making his characters vivid and appealing. The Apostle John appears as a benign presence, while the deaconess Pheobe, the Lady Julia, Priscilla, Philip and Quintus carry on the interest of the tale. Incidental light is thrown upon the customs and secular history of the period and the tone of the book is reverent and evangelical. It will no doubt, be welcomed by those who enjoy a combination of human interest with the plain facts of historical record.

A leaflet designed for the use of those who make special effort for the conversion of their fellowmen is called "Suggestive Passages for Christian Workers." "The Need of Salvation," "The Divine Provision," The work of the Holy Spirit." These are three of the sixteen divisions in which are grouped texts suitable for the use of soul winners. The leaflets may be secured for five cents each or two dollars per hundred. All the literature reviewed above may be obtained from the Presbyterian Board of Publication, Witherspoon Building, Philadelphia, Pa.

MARY HARPER WILSON, Xenia, O.

Study for the Month.

FEBRUARY—BUDDHISM.

Text book—"The Light of the World."

Suggestive Bible reading—Ephesians 1.

Roll Call—A Buddhist Commandment or doctrine.

Topics for Study.

1. The best things in the religion of Buddha.
2. The Buddhist conception of heaven.
3. Transmigration.
4. Compare the Holy Man with the Catholic Monk.

LITERATURE DEPARTMENT

IN CHARGE OF

MISS SUSAN E. McNALL, LITERATURE SECRETARY.

A Word to the Presidents of Missionary Societies.

Are the women of *your* society uniting with the women all over the church in the study of Christian and non-Christian religions as outlined in the study book for 1912, "The Light of the World?" If not, you should impress upon them the importance of united mission study and should enlist them at once.

In order that more pleasure and profit be added to the study, a series of interesting leaflets bearing on the subjects treated in the study are furnished by the Literature Department at small cost.

To help in preparing your program the Magazine Committee have published outlined programs for the year 1912 which they will furnish at reasonable price. These helps, together with the articles appearing each month in the Magazine should make the study very pleasant and instructive. We urge you to decide *now* to take up the study in your society and send *at once* for the helps.

The set of leaflets to help in the study of "The Light of the World" will be sent complete for 40 cents postpaid or included in the monthly leaflet subscription order of $1.00.

The Light of the World.

Price paper........... 30c postpaid 37c
Price cloth............ 50c postpaid 60c

How to Use.

A manual containing helps for women's societies and study classes in the study of the "Light of the World."

Price.............................. 10c

Touring in the Gleam.

Junior study of the religions and temples described in the "Light of the World."

Price.................. 20c postpaid 24c

Home Mission Text Books,

Conservation of National Ideals.

Paper .... 30c, postpaid 35c
Cloth.................. 50c postpaid 55c

Best Things in America.

Junior Home Mission text book.

Paper .... 25c postpaid 28c
Cloth................. 40c postpaid 45c

Leaflet Subscription.

By the payment of one dollar in advance individuals or societies may receive each month leaflets upon the program for the following month. This secures matter for each monthly meeting; it comes in time and needs but one order a year. Try this plan for one year and prove its value.

Attention, Delegates to Chicago Convention.

Delegates to the Chicago Convention should be provided with the W. G. M. S. pin. This is to take the place of the badge used heretofore. It is a sterling silver brooch pin with the monogram W. G. M. S. in silver on blue enamel.

Price postpaid...................... 35c

The Home Mission Map.

A map of the United States showing the location of all the mission stations of our church in the home land. The map is printed in three colors; mounted ready for hanging; size 3x4 feet.

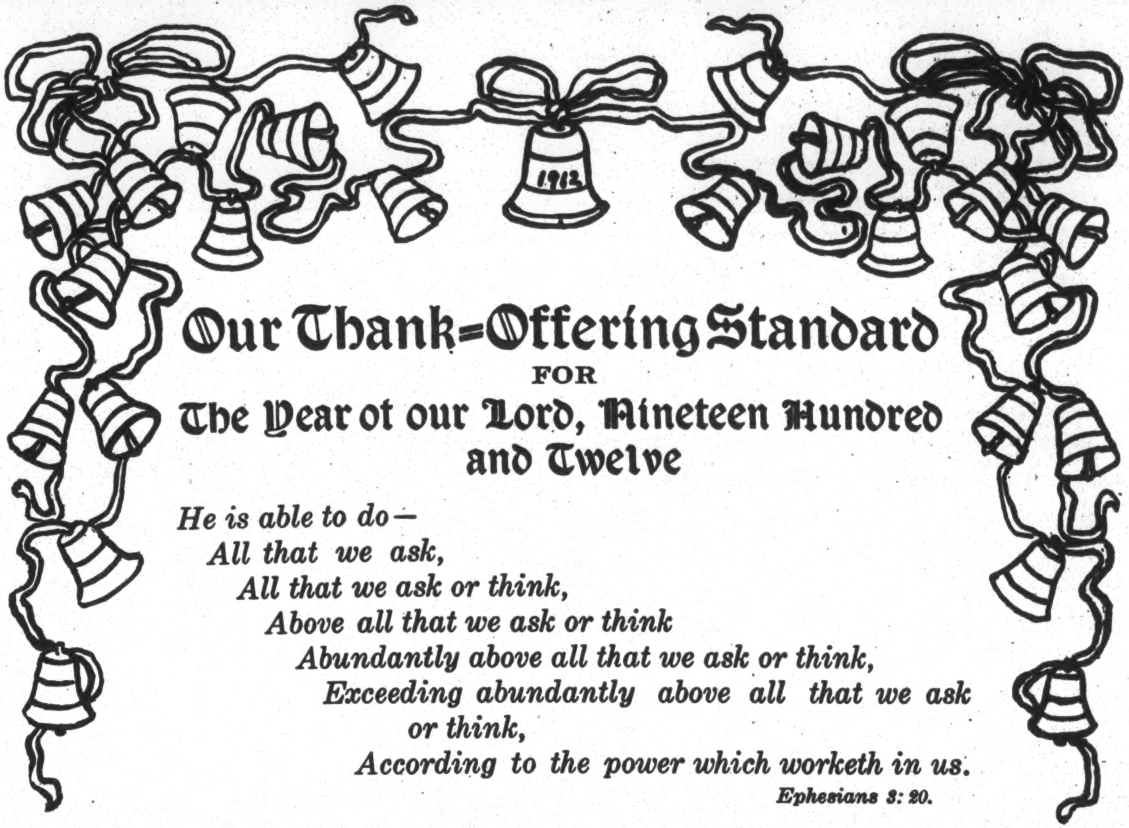
Price postpaid...................... 75c

Send orders to Miss Susan E. McNall, Literature Secretary, 904 Publication Building, 209 Ninth St., Pittsburg, Pa.

Send for a *catalogue* which gives a complete list of our publications.

Thank-Offering Department

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address 905 Publication Building, Ninth St., Pittsburgh, Pa.



Our Thank-Offering Standard
FOR
The Year of our Lord, Nineteen Hundred and Twelve

He is able to do—
All that we ask,
All that we ask or think,
Above all that we ask or think
Abundantly above all that we ask or think,
Exceeding abundantly above all that we ask or think,
According to the power which worketh in us.

Ephesians 3: 20.

Lines of Endeavor for the New Year.

Every woman member of the church enrolled as an active member of the missionary society.

Every congregation with a live Young Women's society well organized.

Every Sabbath School scholar under fifteen years of age a member of the Junior society.

Everyone a reader of the Women's and Junior Magazines.

Everyone a regular contributor to the monthly gifts for missions.

Everyone the happy possessor of a new thank-offering box and giving into it a weekly offering.

Everyone using the pretty blue bell shaped seals to help advertise the Silver Anniversary Thank-Offering.

Thank Offering Blanks.

Idaho, Spokane, Detroit and Gujranwala India, Presbyterials lead all others in promptly sending in their thank-offering blanks with well filled-in reports.

It is very important that all blanks reach the General Thank-Offering Secretary not later than the last week in January.

The President of every Women's, Young Women's and Junior society should find whether or not her society's report has been forwarded to the Presbyterial Thank-Offering Secretary, and if not, have it forwarded at once.

Every Presbyterial should aim to be on the banner list for having blanks of all societies well filled in and reported to its own Thank-Offering Secretary, without having her to write two or three times, (as is often done) before she can forward her full list of reports for the year, to the Board Room, 905 Publication Building, Ninth St., Pittsburgh, Pa.

Jubilee Fund and 1911 Thank-Offering.

In the February number of the Women's Missionary Magazine was a statement to the effect that persons desiring to designate special thank-offerings to the Jubilee fund could have them counted in the 1911 thank-offering. This article was penned for the Februsry Magazine early in January in the day of "beginnings," when even the most enthusiastic optimist had a very meagre conception of whereunto the Jubilee offering would grow in the missionary societies of the United Presbyterian Church. As we neared the time of holding the Pittsburgh Jubilee on the 16th and 17th of February, the gifts—largely pledged for a series of years—came pouring in until the Women's Board decided to have its treasurer keep the two thank-offering funds separate. Statistical blanks will soon be sent out to societies for their annual reports, on which will be found two columns for the thank-offerings, one for the Jubilee, and the other for the regular 1911 offering.

In this way every society will be given full credit for its gifts to each fund, and the total of each will be reported at the May convention in Chicago, to the credit of Presbyterials. In some instances individuals who have paid life membership fees for the Women's General Missionary Society, but designated them as Jubilee fund have, at their own request, been given permission to transfer them to the 1911 thank-offering. In every such case there should be given due notice of the change to the Presbyterial treasurer, in order that the fee may not be credited on both funds.

Remember, the $25.00 for a Senior life membership fee and the $10.00 for a Junior fee, can only be counted once, so that great care should be taken in filling out the statistical blanks for the year.

The New Silver Anniversary Thank-Offering Boxes.

Reader, in imagination call at Room 905 Publication Building, Ninth Street, Pittsburgh, Pa., and take an admiring look at the new thank-offering boxes for use in 1912.

In form they differ from any boxes heretofore used.

In material they are not card-board but good tough tag-board.

In color they are blue and white, bordered with silver stars.

The suspension ring at the top suggests that they are to be hung up in the homes.

The large blue and silver bell on the face of the box is suggestive of the fact that through silver offerings it is to ring out the glad news of salvation in the coming years.

The fifty-two silver stars bordering each box indicate that the holder is expected to place therein fifty-two silver pieces, one each week during the year, and mark a star with an x when an offering is given.

On the edge of the bell are the significant words—Women's General Missionary Society, United Presbyterian Church. In its center, — Silver Anniversary Thank-offering for Missions, October 1912. These words tell the beautiful story that in the fall of 1912 will be given a gift in honor of the twenty-fifth birthday anniversary of the thank-offering movement, by the grateful members of the United Presbyterian Church.

Above the bell the prophet Haggai proclaims:—"The silver is mine and the gold is mine, saith the Lord of hosts."

Below the bell is the invitation God gives to His people of all nations through King Hezekiah in 2 Chronicles 29:30—Come near and bring thank-offerings into the house of the Lord.

On the back of the box are Christ's own words: — God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3:16. Then follow the serious queries:—

How much do *you* love the world? Enough to give into this little box a liberal thank-offering each week—on the Sabbath—to help the gospel bells to ring out the glad tidings of salvation to the people who are living without the knowledge of a Saviour?

Notice prayerfully the assurance:—*You can do it, if you will. Will you? Jesus awaits your answer.*

Message.

In token of gratitude to Him who "Daily loadeth us with benefits" not one whose name is enrolled as a member of Christ's fold, should appear before Him "empty handed" at the time of the annual ingathering of the congregation, in the fall of 1912. In order to be full hearted as well as full handed, all should be careful to give offerings of gratitude into their boxes on the Lord's day,—regularly. If you have silver and gold, remember it is not your own. You are only God's care-taker of it, and He calls you to serve Him and honor Him with what He has entrusted to you. If He has not bestowed upon you silver and gold, He will accept an offering, freely given, of what you have

It will be readily seen in the description of the new thank-offering boxes that no reference is made to the giving of "a penny a day" as was done when the first boxes were sent out for the 1893 offering, in celebration of the tenth anniversary of the Women's General Missionary Society. While the coppersmith has served faithfully and well in the thank-offering work of the past,—for the twenty-fifth anniversary, set him aside, and in the twelve months to come employ the silversmith and the goldsmith to shapen your gifts of gratitude for the Lord.

The slogan of the Women's General Missionary Society for the future is: At least one thank-offering box in every United Presbyterian home, and every inmate a giver!"

☞Which will be the first banner congregation to respond early in the New Year—"A Blessing-Box in every home."

Which one of the sixty-three Presbyterials will be the first to report boxes in every congregation?

☞Order boxes for young and old from Mrs. Mary Clokey Porter, 905 Publication Building, Ninth Street, Pittsburg, Pa., and order promptly. Free of cost. Postage 4 cents per dozen. Where over four dozen are ordered they will be sent per express, payable on delivery.

Echoes from the Thank-Offering Question Conference, Pittsburg, Pa.

QUESTION—What are the chief hinderances in getting the 50,000 women who are not enrolled in our Missionary Societies interested in giving to the cause of missions?

ANSWER—Some have no income; ignorance of true meaning of Christ's last command "Go ye;" indifference to its claim upon the individual; doubt that the world can be evangelized; claim that money given for foreign missions is needed at home; the foolish belief that it takes ninety cents of every dollar given for foreign missions to get contributions to the field.

QUESTION—How can these hinderances be overcome?

ANSWER—By leading the indifferent to take heed to Paul's exhortation in Romans, 12:1, then there can be no excuse: by bringing them to realize they are responsible for giving the gospel story to those who know it not; by informing them of the need of mission work; by overcoming the ignorance that prevails, through good facts in leaflet form, and through study classes; through personal invitations to the monthly meetings repeated over and over; by calling to take them to hear missonary addresses; by introducing missionary magazines into their homes; through earnest, faithful, continued prayer of the interested ones; through zealous, enthusiastic workers talking of the work in the presence of the indifferent, and getting them into touch with missionaries. Nothing is so contagious as real, genuine enthusiasm on any subject. Try it on Christians who are not interested in missions.

QUESTION—What is the greatest need in the Thank-Offering movement to-day?

ANSWER—The true spirit of gratitude to God for His daily blessings and mercies; a consecration of time and talents and means to prove one's gratitude through the work; less of self and more of Christ in the daily life; a disposition to see good in everything that comes into one's life; a real desire to have others enjoy the blessings that come from grateful giving; a realizing sense of the need of gifts for strengthening women's work along all lines; to accompany every effort put forth with prayer; to keep the movement before the church at large through the church papers; for officers of societies to be more earnest and prompt in the distribution of literature sent out by the Women's Board.

QUESTION—What part should Junior leaders have in training children to give to the Thank-Offering fund?

ANSWER—A very large part, as the children of to-day will be the church of to-morrow. Leaders should set an example in giving; should make the need of gifts plain; should plan interesting and attractive programs for the Ingatherings; should furnish children with boxes for gathering in the offerings throughout the year; should instruct in Bible rules in giving, should suggest to parents to give their children an allowance monthly or weekly and teach them to give of their own to the Lord.

QUESTION—What preparation should be made NOW for the Silver Anniversary Thank-Offering of 1912?

ANSWER—Begin AT ONCE to pray for guidance; to plan great things for every one of the twelve months; to bring the indifferent and careless into touch with the movement through distribution of free literature; placing the *new boxes in all homes*; using of seals all through the year on letters and packages; getting the Women's and Junior Magazines into families through canvassing for subscriptions: keeping the subject prominently before the church through it periodicals.

To Presidents of Missionary Societies.

During the second week in December a New Year Thank-Offering Message was mailed to the president of every Women's, Young Women's and Junior Society whose name and address are given in the July Magazine. With each Message was sent a sample of the new 1912 boxes and of the blue bell seals, with the request that orders for these be forwarded promptly, that every congregation may begin early in the year to help the Silver Anniversary offering of 1912.

☞The responsibility of bringing this special Message before the societies at their January meetings rests upon the presidents, and we trust they will realize that success or failure is in their hands.

Let not one risk "pigeon holing" either the Message, or the seal or the box as has been the custom of some careless officers in the past.☜

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

Ye have not passed this way heretofore. Joshua 3:4.

Be With me Lord.

Through every minute of this day,
Be with me Lord!
Through every day of all this week,
Be with me Lord!
Through every week of all this year,
Be with me Lord!
Through all the years of all this life
Be with me Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Until Thy fulness, Lord,
That so, when time is past,
By Grace, I may at last
Be with Thee, Lord!

—*Selected.*

Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots far too heavy for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are able to carry today, then another which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's sticks over again to-day, and adding to-morrow's burden to our loads before we are required to bear it.

—*John Newton.*

PROGRAM FOR FEBRUARY.

SING—No. 95, Bible Songs.

BIBLE READING—Ruth 1:1-18. Ruth a type of true womanhood.

SING—No. 278.

PRAYER—for a blessing on our young women that they may be pure and true.

TOPIC.

How the World goes to Church.

ROLL CALL—Texts on different kinds of worship.

SING—No. 231.

A GROUP OF SKETCHES—Given by six young women.

1. A Hindu Temple.
2. A Buddhist pagoda.
3. An Animist Shrine.
4. A Confucian Temple.
5. A Moslem Mosque.
6. A Christian Church.

See Text Book and How to use.

SING—No. 175, or 266.

SEASON OF PRAYER—for the millions who attend these various places of worship—that all may be led to worship the true God, and for the millions who are utterly indifferent.

And beyond all these things, these non-Christian religions, with all their good, are seamed through and through with great and positive and hideous evils. I am frankly ready to admit that there are great evils in our Christian lands, but there is one profound and distinctive difference between our Christian lands and the non-Christian lands. The great evils under which we suffer here are all of them directly condemned by our religion, and are practiced in the face of its prohibitions, while the great evils from which the non Christian people suffer are embedded in their religions aud derive their most terrible power from the religious sanctions by which they are surrounded. —*Robert E. Speer.*

Jesus Christ of Nazareth * * whom God raised from the dead * * in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved.

—*Bible.*

Features to be Emphasized in 1912.

To the Young Women of The United Presbyterian Church: Greetings—

May this be the best year in Young Women's work. In order to make it so some features should be especially emphasized and one of these is *Bible Study*. At the convention in Greeley, Colorado, last May a resolution was passed recommending more earnest study of God's Word in the meetings of the societies.

Certainly this is a timely suggestion and one needed very much by most of us, for how often the devotional part of the program is neglected until the last moment and then we snatch our Bible and Psalm book and select something at random to read and sing without any thought of their relation to the subject under discussion in the meeting, or the application to the lives of the members and by so doing lose the rich blessing for us in God's Word.

Will not all the societies give heed to the recommendation of the W. G. M. S. and plan for more diligent study of the Bible?

There are so many interesting and helpful methods to use that it is too bad we do not all avail ourselves of the opportunity to enrich our lives.

One of the most interesting methods is to study by characters. In our department this month we present some suggestion for such a study of Ruth.

Another, and perhaps one of the most helpful is the chapter method used by Miss Grace Saxe in her work, in which she studies a book chapter by chapter and uses the following outline:—

After careful, prayerful reading of the chapter answer the following questions: –

1. Principal subject.
2. Leading lesson.
3. Best verse.
4. Principal persons.
5. Teachings concerning Christ.

For daily growth *answer* and *act* upon the following:—

Is there in this chapter any

1. Example to follow
2. Error to avoid
3. Duty to perform
4. Promise to claim
5. Prayer to echo.

The book of Acts is a helpful and inspiring one to study in this way and would add much to the meetings if the questions were discussed for a few moments.

The next feature is *Prayer*.

Prayer is the Christian's vital breath. It is as impossible to be strong spiritually without it as it is to be strong physically without air—but how often we forget to commune with God about our lives; our plans; our joys; our sorrows, and grow cold and indifferent and everything goes wrong.

We forget too that our representatives in India, Egypt and the Sudan as well as the workers at home are depending on us for help as intercessors and how much power we deprive them of when we fail to plead with God on their behalf.

"The weary ones had rest, the sad ones joy, that day.
I wondered *how*?
A ploughman singing at his work had prayed
Lord help them *now*.
Away in foreign lands they wondered how
Their simple words had power;
At home the Christians, two or three, had met
To pray an hour.
Yes, we are always wondering, wondering how?
Because we do not see
Some one, unknown, perhaps, and far away
On bended knee."

One of our missionaries in giving her experience in India said, their station was preparing for a meeting of Christian workers, native and foreign, which meant much work and arranging of details and some fear as to the satisfactory outcome was entertained but when the meeting closed the missionaries marveled that every detail had been carried out so smoothly but it was explained when later they learned that the students of Allegheny seminary were praying for them at that very time.

How often have we failed to do our part as intercessors? Let us be faithful this year to our trust and live up to the privileges God has given us.

Work is the third feature that should be given special emphasis.

"Faith without works is dead"—so will our Bible study and prayer be of no avail unless we put into practice the truths learned and follow the guidance given in answer to prayer.

The annual report given of the young women's work is one of which we are all justly proud, but, good as it is, we can do still better if we try. So in 1912 let us do as did the helpers of Nehemiah, every one had his own part of the work to do, all the people had a mind to the work and so the wall was finished.

May we make the beautiful poem of Charles Scott our prayer for the year:

Open mine eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.

Open my ears, that I may hear
Voices of truth Thou sendest clear;
And while the wave-notes fall on my ear,
Everything false will disappear.

Open my mouth, and let me bear,
Gladly the warm truth every where;
Open my heart, and let me prepare,
Love with Thy children thus to share.

Silently now I wait for Thee
Ready, my God, Thy will to see;
Open my eyes, illumine me
Spirit divine!

Ruth.

The idyl of Ruth is considered by many critics the most poetic and beautiful among all of the ancient writings. Her devotion to her mother-in-law, a devotion exceptional, according to all history and literature; her faithful industry; and her generous disposition show her to have been a young woman of exalted character. "All the city of my people," said Boaz, "doth know that thou art a virtuous woman."

Horton's supposition that she was not possessed of remarkable beauty is not shared by most readers. It is true that she was sufficiently lovely in character to dispense with any further charm; yet all the poets who have written of her have seemed to read between the lines of her touching story, that face and manner illustrated fittingly her inner graces. Thomas Hood in his famous lines upon her conceives her to look like "a sweetheart of the sun," brown, with cheeks like red poppies, a "tressy" forehead, long lashes, and "praising God with sweetest looks." The ancient chronicler has wisely omitted any reference to these characteristics, if such there were. He was evidently captivated by her lofty virtues, and was determined to focus upon them the attention of the reader. It is well that a woman who was to become the mother of a lordly line should possess a full measure of the great qualities, and this had evidently been granted to Ruth the Moabitess.

The date and authorship of this book are unknown, though it is generally attributed to Samuel.

It was surely written as late as the establishment of the house of David (see Ruth 4:22), unless the last verses of the book were added by later writers, which is not likely.

The ancient Jews annexed the book of Ruth to that of Judges; but the modern Jews place directly after the Pentateuch, the five Megilloth: 1, The Song of Solomon; 2, Ruth; 3, Lamentations; 4, Ecclesiastes; 5, Esther. In the minds of men the vision of Ruth stands first and foremost for loyalty. Her eloquent vow of fealty to the bereft Naomi has come to stand among the immortal saying of all literature. Choirs chant it; preachers quote it; poets weave it into their verses; and never does it fail to thrill every hearer and reader with its nobility. For loyalty to the highest and best is at bottom the basis of all character. He who is true to an earthly friend is likely to be true to his Maker. He who regards God's wishes unwaveringly may be relied upon to remain faithful to every worldly obligation.

The necessity of having one's inner life right is well demonstrated by Ruth. How little she thought that her loving loyalty was to be made immortal and was to be incorporated into the sacred books, to ring with divine melody far down the ages, and inspire all mankind to greater truth and more unselfish love! With no intention on her part to produce an "effect," but simply out of the depths of a tender and sincere heart, sprang her beautiful deed, unconsciously and unaffectedly. Hence her conduct was right.

The friendship of David, Ruth's great descendant, for Jonathan, was like that of her for Naomi. So was Paul's for Timothy. So was that of our Saviour for the beloved disciple.

There is nothing more lovely in life than this sweet and unswerving loyalty of one noble soul to another. It uplifts not only those who share it but those who behold it.

—*Christian Herald*.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

New Ideas for Conducting a Junior Society.

The ideas contained in this letter written to the General Secretary are so good we feel like passing them on. Mrs. Fowler will be remembered as the mother who advanced the idea of having a Junior meeting with her own children every Sabbath afternoon in the home and which was attended with good results. Two of the children, Mary and Richard, are now Life Members of the Junior Society. Mrs. Fowler is also Junior Secretary of Omaha Presbyterial and we confidently look for a good report from that Presbyterial next April.

Mrs. Fowler writes:

Our Junior Society re-organized in the Spring after a lapse of several years, but was again dropped when warm weather came. The children had been given the little pink boxes but they were not opened.

I was chosen to undertake the work.

It was and still is with many misgivings. Feeling I was unable to go to the church—a long walk—conduct a meeting and walk back, I hesitated a long time. After much thought and prayer it was suggested to my mind that I could have the children come to my home. Again difficulties arose, the seating of so many little ones, etc. But again a plan came; benches could be made the proper height and long tables, which children love. The last was suggested by a pet notion of mine, cherished for several years.

Mr. F. became so enthusiastic that he stayed home from business one morning to make the benches and tables.

My "pet notion" is the conception of the kindergarten idea applied to the teaching of missions.

Our first meeting with all the children was given to planning for a Thank-offering meeting. We also had a talk from Mrs. J. F. Howard, who has a son a missionary in Burmah.

The next meeting was a blessed Thank-offering meeting. The little faces beamed with joy as each child came forward and laid down his little pink box and repeated a verse of Scripture on giving. Our pastor, Rev. J. A. Kennedy, D. D. talked to the children. The offering amounted to ten dollars.

There had been two circles in the society, Only two of the older circle started in this time. It seems the older ones had all dropped out before the meetings closed in the spring. My fourteen-year-old daughter is my helper in the work.

The kindergarten idea is not a prominent feature but an accessory by way of impressing the little ones. The little children constitute what we call the Little Light Bearers, meet one Wednesday, the older ones the next Wednesday.

Because mission study has been neglected so long it was thought best to take up a systematic study of our own missions first. As everything with a child naturally begins at home we have started with home missions. The meeting is the children's, but a place is mine in each program, for instruction. The circles will occasionally meet together. We will have for the little ones a different chairman and secretary for each meeting for the training it will give them. They understand they are not a separate society. This month is largely given to the history of American Indians in the public schools, so we took Indian missions for our first study. The children came prepared to tell something about the Indians. All responded — twenty-six. Then I told them of their great needs and led their thoughts to our responsibility.

We have our meetings Wednesday afternoon after school instead of Sabbath. I would not want them to to use their hands on the Sabbath. Some of the real little ones come a half hour before the others. The first day they cut out letters until the others came, the second day they pasted them and behold the motto "Be Thankful" for the Thank-offering meeting. Next meeting they cut and pasted little wigwams, on which we had written "Go and tell this people.". And they sewed little card-board canoes on which was written, "Send ye swift messengers." These things they carried home. As there was no school that afternoon, all the children did this work. The work of the hands comes before and after the religious meeting. Oh it is a beautiful work.

We are encouraging the children to learn everything well that they may have an open meeting in the church in January reproducing the regular studies.

Mrs. Thomas Fowler,
North Bend, Nebraska.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

November 21st—The regular meeting of the Board was held in the Board room at ten o'clock. Miss Brown presided, conducting the devotional exercises, Mrs. Morton and Miss Brown leading in prayer.

The Junior Secretary reported three new societies in her department:—Leesburg, Pa., twenty members; Hanover, Ill., twenty members, Mrs. E. F. Gillis, superintendent; North Bend, Neb., Mrs. Theo. Fowler, superintendent. Two new life members were also reported: Merle Ross, Xenia, Ohio and Clara Pearl Henderson, Tingley, Iowa.

Foreign department—Miss Olive Mason, a member of the First church, Wilkinsburg, was elected missionary to the foreign field, location to be decided later. Dr. Anna Johnson, the short term doctor sent to Tanta Hospital, arrived on the field in August.

December 5th, the regular meeting was held in the usual place with the president in the chair. Miss Brown conducted the devotional exercises, Mrs. A. K. Wilson and Miss Brown led in prayer.

Treasurer reported receipts for the month of November, $4,846.87; disbursements, $23,483.92.

Mrs. Wm. S. Cook, Beaver Falls, Pa.; Mrs. Jas. Parker, Jersey City; Mrs. R. W. Kidd, New York; Mrs. J. L. Hervey, New York; Mrs. John A. Shaw, New York; Mrs. Charles Crowe, Philadelphia; Miss S. J. Armstrong, New York; and Mrs. D.S. Crawford, were a committee appointed to serve on the Council of Women for Home Missions.

Mrs. H. C. Campbell and Mrs. J. B. Hill were appointed delegates to attend the Ninth International Conference of Women's Foreign Mission Boards of the United States and Canada, which will be held in Philadelphia, February 28, and 29, 1912.

Two new societies were reported in the Junior Department:—Olathe, Colo., Mrs. M. L. Torrence, superintendent and Third Des Moines, Iowa, with fifty members, Mrs. F. M. Hanna superintendent.

Miss Jennie H. Clark, our new member from Washington, Pa., was elected Statistical Secretary.

In the Parsonage Department Mrs. J. D. Sands reported that Pinckneyville, Ill., congregation has paid its mortgage in full. Release papers were ordered signed and returned.

Foreign—Miss Fannie Bradford who is now home on furlough, will return to her field, Khartum, North, September, 1912. Miss Flora Jamison will return to her work in India, March 1912.

The Freedmen's Secretary reported progress in the work of building the hospital at Henderson. An assistant was granted in the Domestic Science Department at Chase City.

The Home Secretary had interesting reports from Tama, Frenchburg and Simnasho. Miss Sawhill was appointed to work as missionary for three months at Ingleside, California.

Mrs. (Ada Kerr Wilson),
Secretary.

IN HIS NAME!

How Grand Is the Opportunity!
How Great the Privilege!
How Urgent the Command!

To those who are called of God to be fellow-heirs with Him to whom the heathen are given for an inheritance, and the uttermost parts of the earth for a possession, how grand is the opportunity, how great the privilege, how urgent the command to enter upon the promised heritage in His Name, and to gather out with His Son, the people whom He has therein formed for Himself! When God has set the door of the dungeon wide open, and is showing — not in a vision, as in that of Macedonia, but in actual fact the fearful condition of those within, bound as they are by the devil, in helplessness as to the healing of their bodies and in hopelessness as to the salvation of their souls—dare any mere man disregard the cry which is rising to high heaven from the horrible pit, or hesitate for one moment, least of all on any purely personal or selfish ground, to pass on the aid, spiritual and moral, temporal and material, which God has given to the members of His Church, not only for their own comfort, but rather for the comfort of others, whose thanks may redound to His glory?

Extract from "The Religious History of China," Church Missionary Intelligencer.

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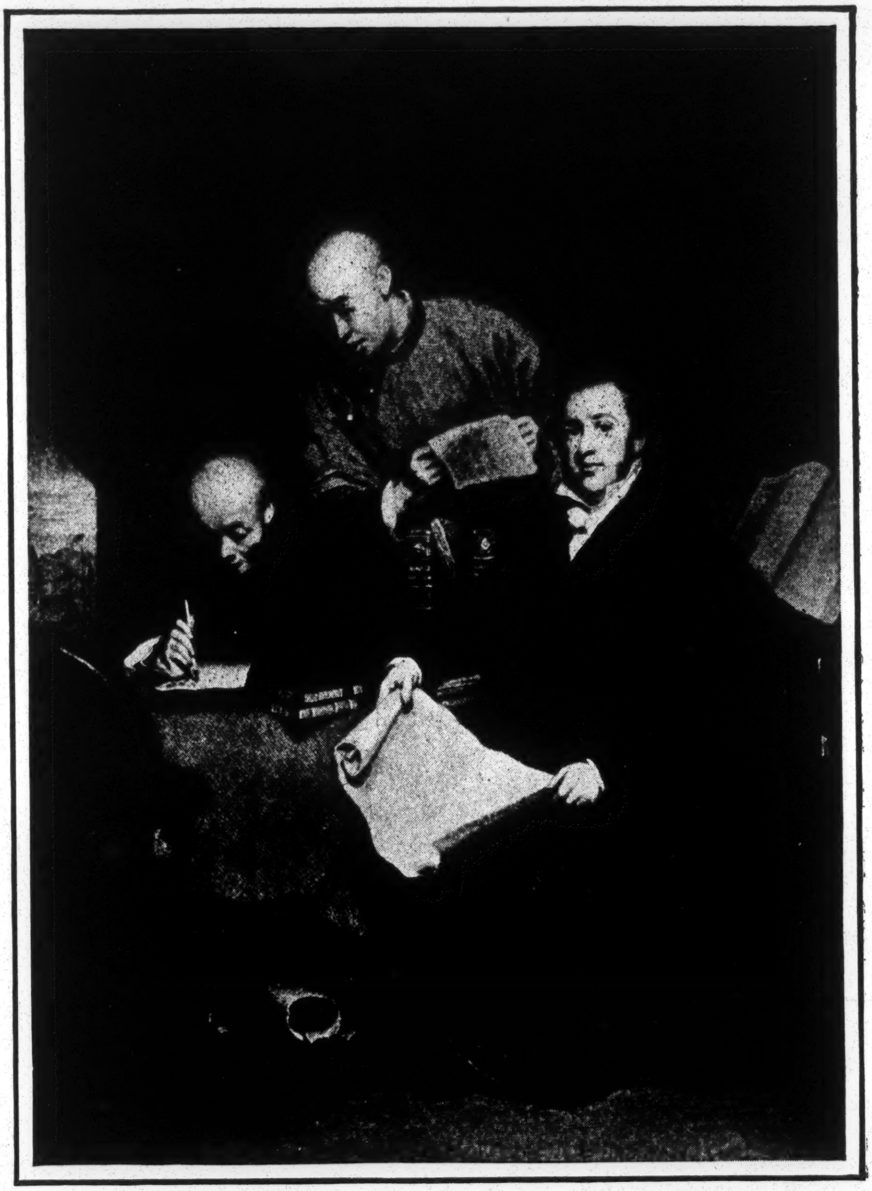

Missionary Review.

DR. ROBERT MORRISON, THE PIONEER MISSIONARY TO CHINA, WITH HIS CHINESE ASSISTANTS TRANSLATING THE BIBLE IN THE CHINESE LANGUAGE, ONE HUNDRED YEARS AGO.